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THE

# Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW  
OF CHRISTIAN MISSIONS

MAY, 1918

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CHURCH OF SAINT JAMES AND PARISH HOUSE, TSU, DISTRICT OF KYOTO, JAPAN



MAIN BUILDING, SAINT AGNES'S SCHOOL, KYOTO

*This picture makes the building appear very much better than it really is. New buildings are absolutely necessary and a committee is raising the money for them*



# The Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW  
OF CHRISTIAN MISSIONS

ARTHUR S. LLOYD, Editor

CHAS. E. BETTICHER, Associate Editor

VOL. LXXXIII

May, 1918

No. 5

## THE PROGRESS OF THE KINGDOM

THE latest news from Bishop Lloyd is contained in a cable from Sierra Leone dated April ninth, in which he states that all is well. Returning While no positive word has been received, the supposition is that the bishop and Archdeacon Schofield are even now on the water on their way home. Under existing conditions it is impossible for us to learn the exact route which they are taking or where and when they are going to land, but the bishop in an earlier cable refers to the May meeting of the Board of Missions in a way that would indicate that he confidently expects to arrive about that time. As has been our custom since the president of the Board of Missions started on this journey, we are printing a special form of prayer on the Sanctuary page, and we would ask that Bishop Lloyd and Archdeacon Schofield be remembered at this time.

The message from Bishop Lloyd found on another page of this issue was written at Monrovia on February the nineteenth and came just as this edition was going to press. It is a message which will hearten the Church. Undoubtedly the task before us is very great but certainly the people of Liberia have done their utmost in self-development.

BISHOP TUCKER'S article on the missionary district of Kyoto will be read with keen interest because it gives a picture of Kyoto our work among a people which is attracting much attention in these days. Historically rich, there is also the added fact that the logical place to establish the first independent diocese of the Japanese Church includes part of Bishop Tucker's jurisdiction. The preparation in the district has been spiritual rather than material, so that while it seems to those in a position to know that the Japanese Christians who would compose the new district when it is set apart are well able to care for themselves spiritually, they have far and away the most wretched equipment in buildings of any portion of the Sei Ko Kwai. Bishop Tucker very wisely emphasizes this point so that the Church at home may be prepared to help with equipment for many years to come. Bishop Tucker has stated that the greatest material need in the district is for a new church at Osaka. Christ Church, Osaka, almost fell down. It was torn down a short while ago, and while the appearance of the building would have tended to discourage the casual observer, the attitude of the people is encouraging and a very real challenge to our interest and

## The Progress of the Kingdom

help. Just before the old building was torn down the Bishop went up to de-consecrate the church, and at the service it was necessary to ask the congregation not to kneel as they were so crowded that they would seriously inconvenience each other! A ramshackle building crowded with Japanese Christians—and this in a country abounding in beautiful temples! With this picture in our minds, the appeal for funds for the new Christ Church, Osaka, will not come in vain. Fifteen thousand dollars has been pledged and at its last meeting the Board granted permission to the Reverend J. J. Chapman to raise the remaining five thousand. We would commend the appeal for what Bishop Tucker considers his most important need, and which the Board has approved. Let us see to it that when a new Japanese diocese is set apart, they may have in Christ Church, Osaka, a building in which we as well as they may take pride, and which we shall not be ashamed to dedicate to the worship of Him Whose Name it bears.

**A DECIDED** step forward has been taken and the greatest encouragement is had from the fact that

**A Step Forward** the bishops of the continental domestic missionary districts have formed

a permanent organization or council in which the various problems which they face individually or collectively may be discussed. The Council, which has existed rather indefinitely for some time, was formally organized on Tuesday, April ninth, when eleven of the domestic missionary bishops met in New York City prior to the meeting of the House of Bishops and elected Bishop Thomas of Wyoming as their chairman, Bishop Thurston of Eastern Oklahoma vice-chairman, and Bishop Page of Spokane secretary. While the bishops were in session the Executive Committee of the Board of Missions was holding its meeting at the Church

Missions House and by its invitation all the bishops present at the Council met with them in the afternoon to discuss any matters that they might care to bring forward at that time.

The aspect of this movement which is of the greatest interest is not so much the particular problems or perplexities which are to be met, or the successes to be shared, but rather the fact that the missionary districts in the continental United States, which represent so large a part of its territory, will present a much more united front in facing their task. Many years ago when domestic missionary bishops were first elected they were few in number, as were the foreign missionary bishops. But the domestic districts have multiplied rapidly in proportion to the foreign, and their boundaries have been more often changed. The Church at large not only has not kept fully informed as to actual conditions but also has had very little conception of the tremendous task which our domestic missionary bishops have faced in trying to seize the opportunities for service which were presented to them. The meeting between the Executive Committee of the Board of Missions and the council of continental domestic missionary bishops is but a step, but it is a long step and in the right direction. Bishop Talbot, acting chairman of the Executive Committee, assured the bishops of the hearty interest and sympathy of the Board and of its anxiety to be of every service possible. This was further expressed by the appointment of Bishop Lines, Dr. Stires and Mr. Blanchard Randall, representing the Executive Committee, and Bishop Thomas, Bishop Burleson and Bishop Beecher, representing the Council of Bishops, to act as a committee of conference for the further discussion of the matters presented. It is hoped that this conference will prove helpful both to the domestic bishops and to the Board in solving their common problems.

## The Progress of the Kingdom

**A**T its meeting in New York on April tenth, the House of Bishops elected the Reverend James Wilmer Gresham, dean

**Bishop-elect** of Grace Cathedral, San Francisco, as mission-

ary bishop of the Philippine Islands to succeed Bishop Brent, now diocesan of Western New York. Bishop-elect Gresham is a graduate of the University of the South and also studied abroad. He has been in active work in the South and West for over twenty years. It is earnestly hoped that he will see his way clear to accept the election.

**T**HE journey which Mrs. Biller recently took through the Seventh and Eighth Provinces will prove its

**A "Field Secretary"** value in many ways. For a long time the Church has

come to look to the missionary on furlough to spend much of his time in going from place to place, speaking of the opportunities in the field. As the interest at home grows, the demand for just such speakers increases. But as comparatively few missionaries are at home at any given time, the schedule of any one, no matter how filled with opportunities, must of necessity omit many places. And at best the information given must be meager, simply because there is not time. The way to meet the situation is to arrange schedules covering more time and allowing opportunity in each place for some study of the Church's Mission in general as well as in any particular field—and to depend not altogether upon the missionaries on furlough but also on those others who are fitted to do this work. Not only has Mrs. Biller carried courage and zest to many a tired parish, but she has also gathered most valuable experience which will be of material assistance in outlining similar journeys. The "field secretary" is answer-

ing a vital need and the Church is fortunate indeed in having such an one as Mrs. Biller to go here and there telling the "why" and "how" of missions.

**T**WO articles in this issue will be of special interest to our readers because they deal with countries about

**The Dominican Republic and Haiti** which we as a Church know little.

The first tells of

the beginning of

our work in the

Dominican Republic. When the American Church assumed responsibility in the matter it was quite evident that while the bishop of Porto Rico could oversee the work, it would require missionaries in residence as soon as they could be procured. Mr. Wyllie has entered upon his work with vigor. He and Mrs. Wyllie need the prayers and sympathy of the Church at home, because added to the usual anxieties of the missionary they have the fact that their particular problem is new. There is always life and interest in the work of the man who is the first to attack any particular task, and there is never quite the same feeling in taking up the work which someone else has done too. But the earnest man, while filled with zeal, is nevertheless most conscious of the responsibility which rests upon him to make the right beginning. In meeting this responsibility, therefore, we would bespeak for Mr. and Mrs. Wyllie the prayers of the Church.

For many years we have been interested in Haiti and many of us remember Bishop Holly and know more or less of his work. The recent appointment of the Reverend Mr. Llwyd to act as Bishop Colmore's commissary—Haiti being in the jurisdiction of the bishop of Porto Rico—has naturally resulted in renewed interest in that particular field. Mr. Carson's description of his visit will enable the Church at home better to understand the actual conditions in which Mr. Llwyd enters on his new field of service.

## The Progress of the Kingdom

**W**ITH so much excellent work being accomplished by the various Church agencies, it is a constant temptation to forget that we are particularly representative of the Board of Missions, and to give space to the discussion of work which the Board is not at liberty to undertake. This is always the case, but it is particularly so now with so much special war work going on. We are constantly receiving material which we long to publish but which we may not because to do so would prevent one or another missionary from telling his story. In passing, however, we would beg to commend to the men of the Church the work which the Brotherhood of Saint Andrew is doing in the various war camps. An attractive booklet has been published and may be had by addressing the secretary of the Brotherhood at the Church House, Twelfth and Walnut Streets, Philadelphia. This with the little book published by the War Commission at 14 Wall Street, New York, will provide most valuable information and will suggest the best ways to be of service.

**B**ISHOP TUCKER in this issue has called our attention especially to the fact that the time will soon come for establishing the first independent diocese of a Chinese Bishop in the *Nippon Sei Ko*

*Kwai*. In line with this thought of the growing strength of the Church in the Far East, is the recent election of the first native Chinese bishop. The Venerable T. S. Sing has been elected assistant bishop of Chekiang, one of the Chinese dioceses supported by the English Church. In 1912 the English, Canadian and American dioceses in China became the Chung Hua Sheng Kung Hui (the Holy Catholic Church in China) and from that time it has held regular synods. One of the first

acts of the new Church was to organize a Chinese Board of Missions, much after the pattern of our own. The election of Archdeacon Sing as assistant bishop is another step forward. The universal testimony of those who have had experience in one or another mission field is that the ultimate evangelization of any country must depend upon the ministry of the native people themselves. It will be a long time before the Church in China is self-supporting, but the fact that through their own Board of Missions, and now through one of their own number as bishop, the Chinese are doing what they can to reach out still further, is but an indication of the great harvest which one day will be won to our Lord in China by the Chinese. May God hasten the day!

**T**HE other day a subscriber wrote to ask if a subscription to THE SPIRIT OF MISSIONS might be sent to us and the paper mailed to some soldier in camp of our choosing. The idea is a good one. We have had a number of direct requests for the magazine from one or another of our camps, and individual testimony would indicate that wherever it has gone, THE SPIRIT OF MISSIONS has been read with interest by the men. One young man sends word that his copy is read until it is literally worn out. Is there not an opportunity here which many will be glad to accept? The magazine which is addressed to a man is not only more regular but is more welcome than the magazine which comes without address. If there is joy in seeing one's name on a letter which is handed one in camp, there is also some satisfaction in finding that a magazine has come. In this day when so many are thinking more seriously of our duty to our neighbors, is there not an opportunity to introduce to many a serious consideration of the subject of missions?



## THE SANCTUARY OF MISSIONS

CROWN Him with many crowns,  
The Lamb upon His throne;  
Hark! how the heavenly anthem drowns  
All music but its own:  
Awake, my soul, and sing  
Of Him Who died for thee,  
And hail Him as thy matchless King  
Through all eternity.

Crown Him the Lord of heaven,  
Enthroned in worlds above;  
Crown Him the King, to Whom  
is given,  
The wondrous name of Love.  
Crown Him with many crowns,  
As thrones before Him fall,  
Crown Him, ye kings, with many  
crowns,  
For He is King of all.  
—Matthew Bridges.



### THANKSGIVINGS

WE thank Thee—  
For the growth of the Church in Japan and particularly for the spiritual preparation which many have received. (Page 307.)

For the great good which the parochial schools are accomplishing among the Negroes. (Page 325.)

For the beginning of our mission in the Dominican Republic and for the courage and zeal of Mr. and Mrs. Wyllie. (Page 329.)

For the work which Bishop Lloyd and Archdeacon Schofield have been able to accomplish in Liberia. (Page 339.)



### INTERCESSIONS

WE pray thee—  
That it may please Thee to bless the efforts of the Bishop of Kyoto and his staff in the upbuilding of Thy Kingdom in Japan. (Page 307.)

That the Church in Liberia may successfully pass through these critical times. (Page 323.)

That the Bishop of Kansas may be encouraged and sustained in his work. (Page 327.)

That Mr. Llwyd and his co-workers in Haiti may be given courage to face whatever difficulties lie in their path, and may in Thy Name accomplish great things for the people. (Page 333.)

That men may more and more realize the importance of the Mission which Thou hast committed to Thy Church. (Page 338.)



### PRAYERS

**G**RANT, we beseech Thee, Almighty God, that like as we do believe Thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with Him continually dwell, who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.



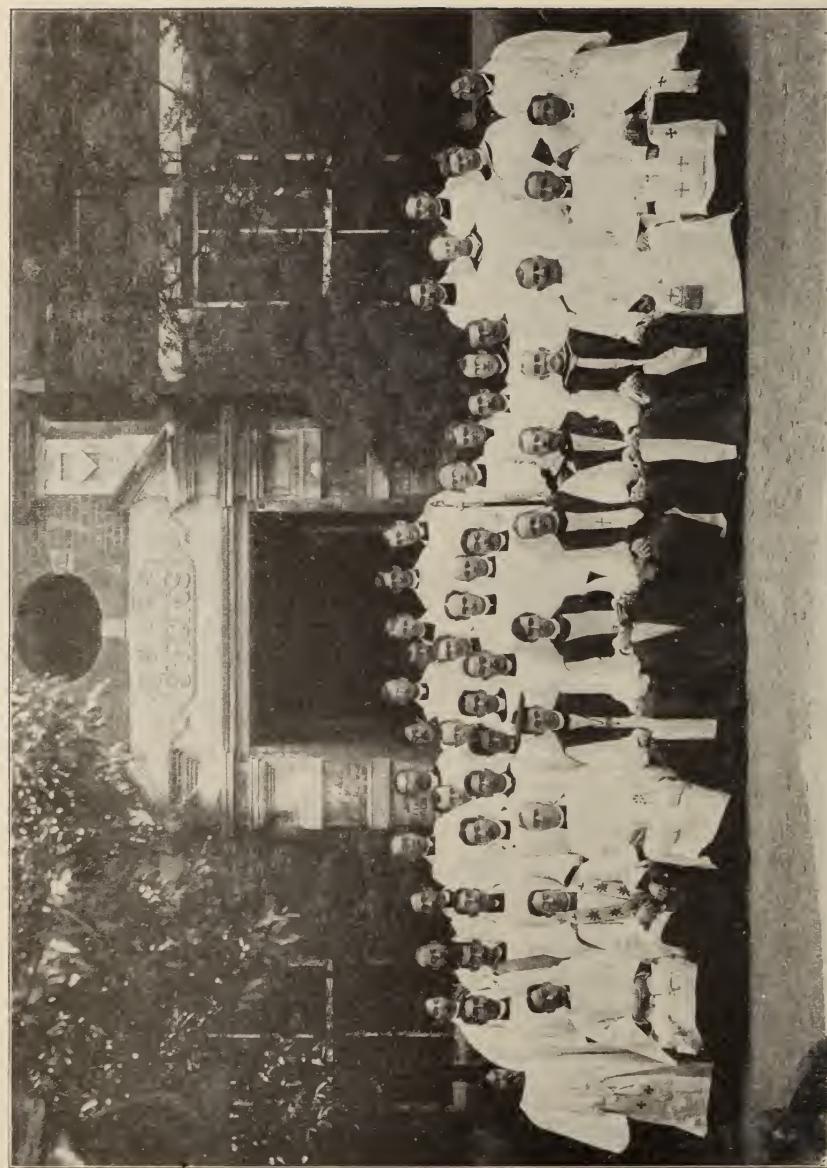
### For the President of the Board

**O**LORD, the protector of all that trust in Thee, hear us who pray for the president of the Board of Missions as he journeys on sea and land; Guard him from all dangers, from the violence of enemies, from sickness and fatigue, and from every evil to which he may be exposed. Guide him as he plans for the progress of Thy Kingdom; Give the people of Liberia readiness and wisdom to help him in every way; And may it please Thee to bring him safely home again to serve Thy Church in gladness. Hear our prayer, Blessed Saviour, Thou Who with the Father and the Holy Ghost art one God world without end. Amen.

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THE BISHOP OF KYOTO AND THE CLERGY PRESENT AT HIS ORDINATION, MARCH 25, 1912



HOLY TRINITY CATHEDRAL, KYOTO

*Built by Holy Trinity Church, Philadelphia. The imperial palace park lies across the street to the east of the cathedral.*

## THE HEART OF JAPAN

*By Bishop Tucker*



BISHOP TUCKER

THE District of Kyoto occupies the central part of the main island of Japan, stretching from the Pacific Ocean to the Japan Sea. It is a section rich in historical associations. In it are the two ancient capitals of Japan, Nara, the first permanent seat of the Imperial Family, and Kyoto, which remained the capital for over one thousand years until the Restoration. In it are also the headquarters of most of the large Buddhist sects and the ancestral shrines of the Imperial Family at Ise. It includes, also, the modern city of Osaka, Japan's greatest commercial and industrial center. The population is about 8,000,000. Probably three-fourth of this popula-

tion live in villages or small towns. There are a number of large cities, the chief of which are Osaka, Kyoto, Kanazawa and Wakayama.

**Osaka.** The first permanent work of the *Sei Kokwai*\* of Japan was begun in Osaka by Bishop Williams in 1871. Soon after this, work was opened in Tokyo. These cities were for many years the two centers of our work. Osaka was included in the diocese of Yedo or Tokyo. They are some 250 miles apart and between them the English and Canadian missionaries established their work so that it became necessary to separate the work into two missionary districts. This was done in 1898 and in 1899 Bishop Partridge was chosen as the missionary bishop of Kyoto.

\*The *Nippon Sei Ko Kwai* (Holy Catholic Church in Japan).



MISSION HOSTEL FOR YOUNG MEN, FUKUI

From Osaka, out-stations gradually spread south and south-east to the provinces of Nara and Wakayama. It was not until a comparatively late period that work was opened in the city of Kyoto itself, and the work on the west coast was still later. At present, however, we have well established stations in all the eight provinces that make up the district, the central station being as a rule in the provincial capital with two or more out-stations in the surrounding towns.

Work in this district was begun in 1871 by Bishop Williams in the city of Osaka. Four people were confirmed in that year and Osaka gradually became the center for our American work in western Japan. The Church of England also began work here in the days before there was any attempt at a division of territory with the consequence that when the *Sei Kokwai* was organized and the Empire divided up into the diocese, the work of both Churches had become so firmly established that it proved impracticable to assign Osaka to either the Kyoto (American) or Osaka (English) Missionary District. It was, therefore, left neutral ground. The work begun by our mission in Osaka has

grown, until at the present time there are *three churches which pay their current expenses and pastors' salaries*, besides two smaller mission stations. In addition to this there are two orphanages which are carried on by the Japanese themselves independently of mission aid. Medical work is represented by Saint Barnabas's Hospital, which though poorly equipped and unfortunately situated, has been one of the most effective agencies in the promotion of Christianity in this great city. Connected with the English Mission there are also *three self-supporting churches*. It is expected that it will not be long before the *Sei Kokwai* in the city of Osaka, with the addition of a certain number of churches in the immediate neighborhood, will be able to organize an independent diocese, thus doing away with the anomalous situation of two dioceses in one city.

The work in Osaka is interesting because, being entirely in the hands of the Japanese, it gives one some idea of how they will be able to manage when they are thrown upon their own resources. On the whole, the churches there are full of evangelistic spirit. They show ability to manage their



BISHOPS TUCKER AND McKIM IN KYOTO

own practical affairs and while there are undoubtedly some points in which they seem deficient, yet there is every reason to believe that time and experience will remedy these. There is one respect in which they still need our help—the provision of material equipment for the churches. For some reason Osaka did not for many years receive any help of this kind, with the result that though the work is the strongest in the diocese, it is comparatively speaking by far the most poorly equipped. The Christians feel fully their responsibility for providing their own buildings and contribute most liberally considering their means, yet they are not able to provide buildings at all adequate to opportunities which confront one in a great city like Osaka. It would be a fatal policy for us to build up churches to the point of self-support and independence and then fail to give them the equipment without which they will not be able to make their influence felt. Of course the congregations, after a period of years will undoubtedly be able to save enough money to put up their own churches, but it is precisely during this period that from an evangelistic point of view, the churches are needed.

To wait until the people themselves are able to build, will be to throw away the opportunity which has been our purpose during all our preliminary work, just at the moment when we reach the goal.

**Kyoto.** Next to Osaka the largest center in the district is Kyoto, a city with a population of half a million. Here there are three organized parishes, with about sixty communicants each, and two out-stations. Outside of Kyoto and Osaka the work is organized, for the most part, by provinces. The central station is as a rule in the prefectoral capital where the priest-in-charge lives. The out-station work is carried on by catechists under his superintendence. In the early days this priest was always a foreign missionary, and it was sometimes necessary for one man to be responsible for two or even three provinces. The development, however, of the Japanese ministry has made it possible gradually to supply the larger congregations with their own native pastors, until now *practically all of the organized churches* and many of the weaker stations are in charge of Japanese priests.

## The Heart of Japan

**Japanese Ministry.** In the district of Kyoto there are now sixteen Japanese priests, most of whom have demonstrated their qualifications for assuming independent charge of the work. Some of the churches have had Japanese pastors for a number of years, so that there has been time to judge as to the quality of their leadership. While naturally there have been some failures, yet on the whole the results have been excellent. Year by year they are taking over more and more of the work, until last year, for example, *three-fourths of the candidates for confirmation were presented by Japanese priests.* In addition to these sixteen priests there are nine deacons and a number of promising candidates for orders.

This development of a Japanese ministry, capable of assuming charge of the evangelistic and pastoral work, is undoubtedly the most significant feature of the missionary situation in Japan. Not only has it proved practically impossible to secure a sufficient number of suitable missionaries to supply the needs of the work, but experience has shown clearly that beyond a certain point Christianity in Japan can make but little progress so long as it is taught and the Church controlled by foreigners. While, therefore, the missionary has been a necessary element in the past development of the work, and while he is still called upon to perform an important auxiliary function in the training and expansion of the Japanese Church, yet the time has come when leadership must pass into Japanese hands if Christianity is to become a real power.

**Japanese Communicants.** The second problem is that of the extension and organization of the membership of the Church. Here in the first place emphasis must be laid upon training and organization rather than upon numbers. The adequate training of converts to Christianity is no easy

problem. Negatively, the lack of any previous knowledge about matters that we are accustomed to assume as understood, and positively the influence of the intellectual environment in which they have been reared, are handicaps which, combined with the lack of leisure in modern Japanese life, make thorough instruction very difficult. As a consequence, Christians are sometimes deficient in what we consider elementary matters. There is likely to be more zeal than knowledge and the proportion of those who fall away from the Faith or grow indifferent is considerable. On the other hand there is a quick appreciation of the practical side of Christianity and a simple faith which finds natural and ready expression in prayer.

The number of enrolled communicants in the district is 1,800. The grouping of these into congregations is more important than the total number. Self-support and corporate activity in the Church as a whole depend largely upon its organization into self-supporting congregations. This again is one of our problems. The class of people from whom Christians are drawn is very migratory. Thus, though the number of new members added each year is considerable, the congregation itself grows but little in size. The difficulty lies in the fact that so many of the removals are to places where there is no church. The smaller places suffer most from this as the tendency is to move to the larger centers. The result is that while the churches in cities like Osaka and Kyoto show a steady increase in membership, those in the provincial towns often remain stationary. The present situation as regards church membership is as follows: Three churches number more than 100 communicants, three have more than 75, five have more than 50, eleven have more than 25, twenty-seven have less than 25.

It is estimated that under normal conditions a church in Japan must



SUNDAY-SCHOOL OF THE CHURCH OF THE SAVIOUR, WAKAYAMA

have at least one hundred members to become financially self-supporting. A systematic effort is made by the Japanese themselves to encourage self-support, with the result that the amount contributed even by the smaller places increases steadily year by year. Thus in 1901 the total amount contributed was *Yen* 2,588 (*Yen*=50c). In 1916 this had increased to *Yen* 10,854. There is still much room for improvement, but at least one can say that the congregations of the diocese are beginning to realize their responsibility for self-maintenance.

The work of the Church is fairly well distributed throughout the diocese. There are permanent stations in practically all the cities of 20,000 or over. In certain prefectures such as Nara, we have a considerable amount of work in smaller places, but on the whole the villages and towns, containing about seventy-five *per cent* of the population of the district, have not yet been reached, either by the *Sei Kokwai* or by any other communion. The

general policy has been to concentrate our efforts on the larger places until the churches in them have been built up to the point where the Japanese themselves can assume responsibility for them.

**Institutional Work.** Certain forms of institutional work, such as kindergartens, night schools and industrial schools have been found useful as auxiliary evangelistic agencies. They help to remove prejudice, to promote interest and to bring us into contact with the people. The kindergarten is especially welcomed just at the present time, and where properly utilized becomes a means not only of impressing young children with Christian ideas, but of gaining an entrance into their homes. We have already twelve kindergartens and hope to open more as funds become available.

Institutional work on a larger scale is represented by Saint Agnes's School, Kyoto, and Saint Barnabas's Hospital, Osaka. Both of these have been greatly handicapped by inadequate



SAINT BARNABAS'S HOSPITAL, OSAKA

equipment. Thanks to the generous efforts of the American Woman's Auxiliary, Saint Agnes's School is now being provided with new buildings. These will enable us to bring the school up to a high standard of efficiency and to enlarge the scope of the work. Saint Agnes's is one of the most important factors in the development of the work among women in the diocese. It has been the training school for the women who have become leaders in all branches of Christian work.

The Church in Osaka owes a great deal to Saint Barnabas's Hospital and to the devoted labors of its founder, Dr. Henry Laning. When it was built the location was ideal for a hospital, but with the growth of the city this section has gradually become a manufacturing district. The smoke from the factories and the noise from the wharves just across a narrow road are great drawbacks to hospital work. The buildings, too, are quite antiquated. We hope, therefore, to move the hospital before long to a more suitable location. Only recently we have been

fortunate enough to secure a successor to Dr. Laning, Dr. McSparran, under whose management the hospital promises to regain its former prosperity.

**Sunday-schools.** One of the most important branches of the work is the Sunday-school. Here we have great reason for encouragement because even in places where it is impossible to make an impression upon the older people, we are able to get together a large number of children in our Sunday-schools. In this district we have some 4,000 Sunday-school children and *we might easily have three times as many if we had teachers and rooms.* While the majority of Sunday-school children may not become Christians as the immediate result of the teaching they receive, still we find that the Christian influence which they have received in Sunday-school remains with them all through their life and has done much to introduce a new idea of God among the Japanese people and to change their general attitude towards Christianity. In a great many



MOUNT HIE, A SACRED MOUNTAIN NEAR KYOTO



MARIYAMA PARK, KYOTO

CHIONIN TEMPLE, KYOTO

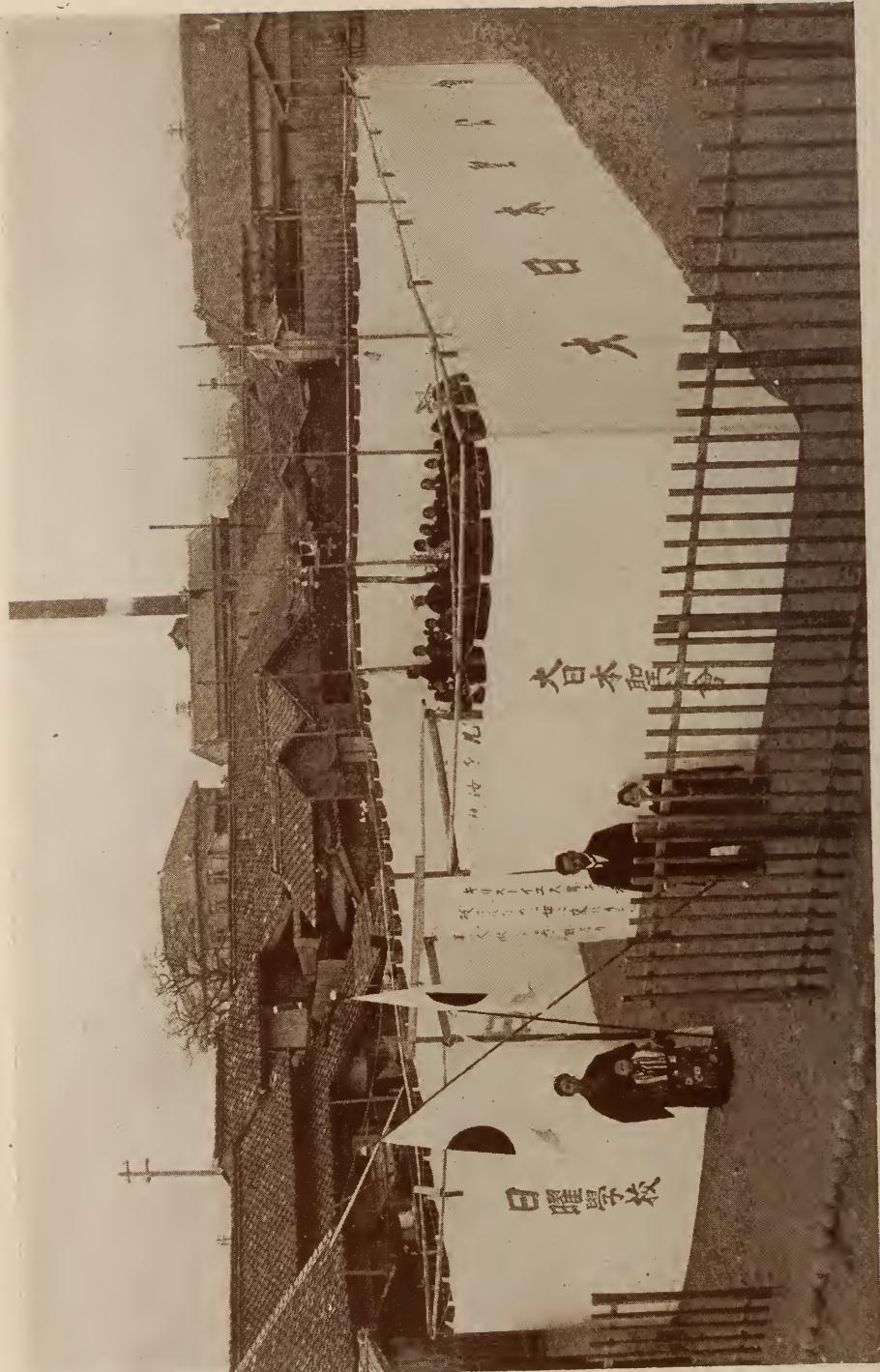


CONGREGATION AT CHRIST CHURCH, OSAKA





MRS. P. A. SMITH, MISS TETLOW AND THE WOMAN'S AUXILIARY AT FUKUI



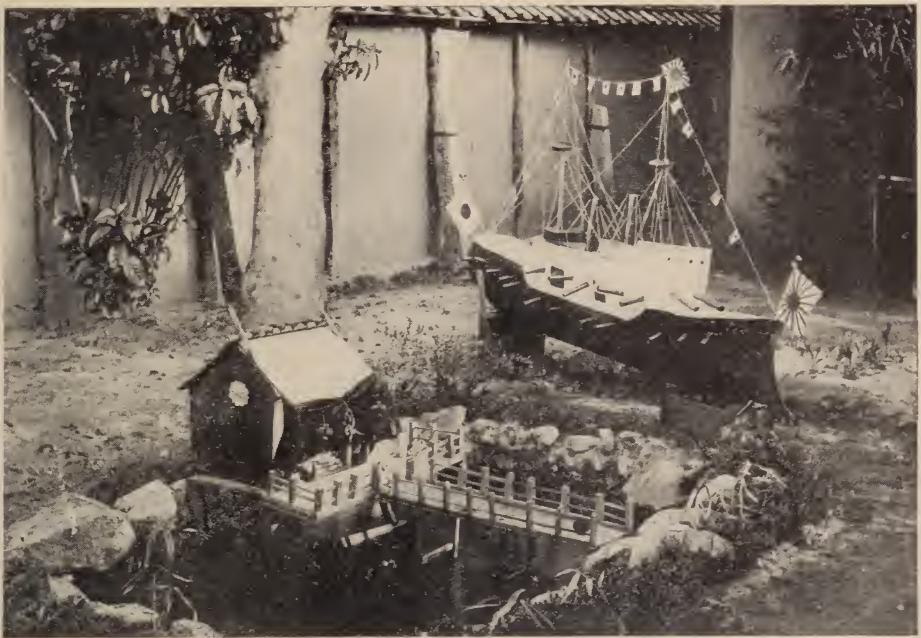
OUTDOOR SUNDAY-SCHOOL



KINDERGARTEN AT OTSU



MISSION OF THE SEI KO KWAI IN TAIHOKU (TAI-PEI) FORMOSA



#### WORK OF FEEBLE-MINDED CHILDREN

*This most interesting work in Kyoto is under the direction of the Reverend Mr. Wakita*

cases the families of these children are influenced and brought into the Church. Its value is shown by the fact that the Buddhists themselves have imitated this method of work and have a great number of Buddhist Sunday-schools. The great problem is to secure a sufficient number of teachers, but we are trying to do this through normal classes and through instruction by a Sunday-school specialist whom we have trained for work in this district.

**Evangelistic Work.** A serious problem that confronts us is the equipment of the evangelistic work. Only a small proportion of the stations have church buildings of any sort and even of these, only a few meet present requirements. The necessity of carrying on the work in rented Japanese dwelling-houses is a great obstacle to progress. In the first place such houses are not adapted

to meet the needs either of evangelistic preaching or of Christian worship, especially when they are constantly brought into contrast with the beautiful Buddhist temples. Furthermore, experience shows that the people of the place do not take the work very seriously as long as it is carried on in rented buildings. When we buy land, then they realize that Christianity has come to stay. Finally it seems wise in helping the Japanese Church towards self-support and independence to let them concentrate their efforts first upon self-maintenance. They should not, of course, be permanently relieved from the responsibility of providing their own equipment, but it does seem a wise policy to give them the land and buildings that will enable them to do vigorous work during the period when they are struggling with the problem of self-support.

## A MESSAGE FROM LIBERIA

*By Bishop Lloyd*

If there happen to be any among the readers of THE SPIRIT OF MISSIONS who have thought that what is obvious sufficiently describes the truth about human relations, I wish they could have been with Archdeacon Schofield and me since we left New York on November 26, 1917. They would by this time be sure that something more than chance or human wit is concerned with life, for they would have seen how their Father regards them as worth taking care of in spite of their worthlessness. The man who thinks of himself as having been born and then thrown out to take care of himself amidst the mysterious complexity of life, has always seemed to me to have the same attitude to the truth about life that a child would bear who believed that the grocery man and not his father provided for him. But this never seemed so true nor so pathetic as since I have actually known what it meant to be surrounded by His carefulness and guarded by His wisdom. I wish I could share my experience with all His children.

When we reached our journey's end, I had hardly landed at Monrovia before I realized that all my notions about Liberia were essentially wrong, but I have not written it down because this was so great a surprise to me that I have waited to test my impressions. Each day has made it more evident that the impression was correct as it has become unmistakably clear that all my thinking about Liberia had unwittingly been colored by the idea that here was a weak people whom some strong arm must carry. This conception had been unconsciously strengthened by the almost universal exhibition of kindness and good nature with which men speak of this Republic. It is as if men would say "The aspirations and ambitions of Liberia are most praiseworthy, but we know they are futile because the people are not capable of establishing free institutions," just because it was taken for granted that they were incapable of developing the necessary moral force. In face of this I found a people possessing a quality I had not dreamed of; clearly realizing the obstacles to be overcome, recognizing that any mistakes on their part will be immediately seized upon as an excuse for exploiting their country; facing problems which demand for their solution the most perfect skill of experts, and natural obstacles which only wealth wisely used can control; yet calmly and courageously proceeding with their splendid enterprise, depending on the Almighty God to bring them to their desired haven—and there are certain well-authenticated records which tell of other peoples who have rested their cause in this dependence and have not failed of their hope.

Meantime Liberia is beset without and within by many difficulties. The governments of England and France are both friendly towards Liberia and yet under due process of law England has pre-empted a large and very valuable territory on the north. I am informed that this territory alone makes the Sierra Leone railway profitable. On the south, France by the same token controls an even larger area, perhaps the richest of the territory over which her authority extends. After the war is over and civilization prevails in the earth, it is to be hoped that by some means these nations may be induced to cede back to Liberians what is theirs by every right which civilization respects; for the present these "benevolent occupations" are a constant reminder of what may befall. The war has caused desperate loss to a nation already

embarrassed financially. The commerce of Liberia is practically suspended so that receipts from customs have fallen to a very small amount. With commendable fidelity to her allies, Liberia has severed all intercourse with Germany and has thus eliminated an important factor in her economical development. These conditions have increased the difficulty of establishing for the present an adequate school system, without which free institutions must always be in danger. The immediate result of illiteracy shows in the seduction of tribes to which the ideals of human liberty are unknown by individuals whose interests are served by Liberia's internal unrest; so that at a time when Liberia needs to conserve all her resources much of her strength must of necessity be expended in protecting the law-abiding and in preserving the respect due to law and order. The difficulty is made more serious by the malcontents being well armed and provided with ammunition as if from the clouds. The law of the land purposely forbids the importation of firearms. Add to these the difficulties so well known in America and which must beset democracy everywhere until all mortals become free, and quite a clear impression can be formed of the trials to be met and the problems to be solved by Liberia.

If you were on the spot you would see how all these things emphasize the ability and courage and industry with which the Republic is facing these obstacles to its growth; and when you had learned the story of what had actually been accomplished by men who had no resources except their own strong arm and their faith in God to sustain them, you would share the conviction that has been growing in me ever since I landed at Monrovia that the problem can be solved by the people to whom God has committed it and that when it is solved it will throw the light which the Revelation in Christ Jesus caused to shine, all over Africa, as it has shined from America over our hemisphere.

Let Liberia make good and she will have made possible the realization of the phrase "Africa for the Africans", whereas the benevolent occupations which now control the greater part of Africa mean inevitably that Africa also must become the white man's country. That Liberia can do it would be evident to any one who coming in contact with her people has the wish to see and comprehend the miracle that has been wrought in her civilized people by their surrender to the splendid ideals which made men of the first settlers.

However, we came to see what the Church is doing and how affairs have been administered. From what I have witnessed it must be evident that no mission of the American Church has been beset by so many difficulties, nor is confronted by so many perplexing and delicate problems as this. And yet it is with profound satisfaction that I am able to say to the American Church that I have seen no sign of negligence, nor of wasted money, nor of weaknesses in administration. Indeed the respect in which I ever held the late bishop of Liberia has grown into definite admiration since I have seen the results he accomplished with entirely inadequate means and in the face of obstacles which confront no other bishop of the Church with whose work I am acquainted. With opportunity for education which we would not dignify with the designation of opportunity, the Church here has a body of clergy who need not be apologized for. I had the privilege of ordaining three young men as deacons. Examination showed that they clearly understood the significance of the work to which they were being set apart as well as apprehending the Church's standards and doctrine. They were healthy and good looking and made definite impression of single-mindedness. They were trained at Cuttington. To see the poverty of equipment there, is to have new demonstration of our Lord's ability to accomplish His purpose in spite of man's heedlessness. The American Church ought to make Cuttington **VERY** good.

With a task to be performed that is literally colossal they are working at it with a good will and full of hope. They need everything, but they accomplish good results in spite of conditions. The religious life of the body of the people in the Church reminds one of the manner of life which used to prevail in America before America became rich and sophisticated. In every home where I have been, family prayers have been a matter of course and the reverence with which the household has taken part has been most refreshing. When I offered three young girls in the household of Chief Justice Dossen tickets to a moving picture show, they thanked me but declined, saying they were expecting to be confirmed the following Sunday. On Ash Wednesday fasting was the rule—apparently as a matter of course.

The service the American Church has rendered Liberia has been altogether out of proportion to the cost of it. The service she may render if she will is beyond estimate. To think of what would be the effect throughout the continent of Africa if in Liberia free institutions were definitely established, is to make one tingle with enthusiasm. Nor is there any question that this is entirely within the ability of the people if they have such help as only the Church can render. Liberia's resources are most abundant. Her people are fine. I have not seen the least sign of degeneracy. What she needs is a model to work by and expert advice to help her solve her problems, assistance in learning how to save the waste, especially in the education of her children (this loss is appalling) until she is on her own feet. Liberia cannot depend on any nation for these things. The sure end would be that she would be absorbed and thus for ever the hope of free institutions in Africa would be dead. But the help can be given by the Church without fear of loss to Liberia and without resulting in dangerous dependence on her part. To furnish Liberia with guides who may first of all establish the Church, since civilization depends on this; and then to show the people what education really means and the value of mechanical training, and the amazing returns which would follow intelligent farming; these things would not cost much, but having them Liberia would soon be competent to look after herself, provided the Church were not niggardly in helping her out at the beginning of her adventure.

The American Church has the unique honor of witnessing to democracy with a definiteness that belongs to no other national church. It would seem a challenge such as she could hardly decline that she make it possible for the Church in Liberia to so establish this nation's character as to make the Republic able to interpret democracy for the continent of Africa. To do this would mean an end to "the dark continent" since it would lift Africa to the plane where she will be able to make her contribution towards establishing the Kingdom of God.

If one were writing the true story of America, the great things the nation is striving for would be emphasized. The discouraging features and the weakness resulting from the wrong doings of evil men would be recognized as those inevitable obstacles to be recognized and overcome. These would not be reckoned as exhibiting the truth about America. So it is true that another story might be told about Liberia, for even Liberia has within its borders evil and designing men who for their own advantage even jeopardize their native land. Moreover there are details in the administration of her affairs which are manifestly undesirable. If this were not true Liberia would have grown beyond the conditions which mortals are accustomed to. I have told the truth about Liberia. If the Church will help her to attain her ideals, we may be sure the ugly and deplorable details would disappear as they will from America when a majority of us desire that which is high and clean.



CALVARY CHURCH, CHARLESTON

## AN OPPORTUNITY IN SOUTH CAROLINA

*By Archdeacon Baskerville*

In considering the story of the Church's work among Negroes, the attention of the Church has been largely focussed on our splendid institutions for normal and industrial training, such as Saint Paul's and Saint Augustine's, so that we are in danger of forgetting an equally important if not as spectacular a phase of the work—the parochial school. These schools may be found scattered through all our Southern dioceses, where they have been a power for good, in some cases. communities having been completely transformed. In the following article the archdeacon for colored work in South Carolina presents briefly the needs of the parochial schools in his diocese, into all of which he has succeeded in introducing industrial training. His appeal is heartily indorsed by Bishop Guerry, who has found Archdeacon Baskerville to be a wise and capable leader of his people. Those who wish detailed information will receive it by writing to Archdeacon Baskerville, 54 Bogard street, Charleston, South Carolina.

**I**N visiting our mission stations and seeing the inadequate equipment in our missions and schools and the urgent need of the educational, industrial and religious training of my race in South Carolina, I am distressed in not having sufficient funds to improve these conditions. In some of

the rural communities where our schools are situated the public school term is from one to three months, and in a few places there is no public school building at all. Wherever we start schools, the public school authorities heartily welcome them. If our friends without the diocese could fully realize,



SAINT AUGUSTINE'S SCHOOL, AIKEN, S. C.

as I do, the crying need of these schools, and also could see the telling effect of the Church's teaching upon the lives of the children and their parents, those who are blessed with this world's goods would give us ample means to carry on this important work of uplift in this diocese, where the Negro population is *over a million*. On account of the world war we are harder pressed now for money for the work than ever before. We have in all *fifteen mission schools* in this diocese.

Now in regard to the encouraging features of the work, nothing gives me more pleasure than the whole-heartedness of my people in the work, and their excellent showing in self-support, and also the unselfish interest of our white Churchmen in giving to the work under our beloved bishop.

It may be interesting to many of our Northern friends to know that

Calvary Church, Charleston, is the oldest bui'ding standing anywhere in the United States erected solely for Negro Churchmen, in which they have worshipped regularly ever since it was built (in 1848). It was constructed under the direction of the Reverend Dr. Paul Trapier, a white clergyman, who was the first minister to serve the congregation, and consecrated in 1849 by Bishop Gadsden.

As to this group of Churchmen, I am not overdrawing the picture when I say that it is hard to find a more faithful and devoted body of missionary workers. While the clergy and the teachers are poorly paid on account of lack of funds, yet they make great sacrifices and labor untiringly for the advancement of the work. Their services go beyond our schools and missions. They take an active part in all movements for the improvement of their respective communities



#### THE BISHOP'S BARN

*"Built of stone and heavy oak timbers many years ago by a pioneer missionary bishop"*

### A BISHOP IN A BARN OR HOW A DREAM MAY COME TRUE

*By Bishop Wise*



BISHOP WISE

ID anyone ever hear of such a thing as a bishop living in a barn? Perhaps not yet, but we hope it may soon be an actual reality. Where is this anomalous situation to exist? Why, gentle reader, in Kansas. I can easily imagine your saying, "of all the strange and freaky things we have ever heard about Kansas, this surely caps them all."

But then, you know, you have never seen the barn. Some of us who have, see in it the possibility of converting it into a very respectable and attractive home. It was originally built of stone

and heavy oak timbers years ago by a pioneer missionary bishop—the first bishop Kansas ever had—Thomas H. Vail. It was erected for use in connection with Bethany College, a Church School for young women, and stands near the college in the center of a beautiful plot of ground of twenty acres. The barn is no longer used for any purpose except as a habitation for a few stray bats and birds who find shelter there, and yet, after all these years it is as sound and solid as the day it was put together.

Yes, the bishop of Kansas already has a bishop's house to live in, located on the same grounds, a stone's throw from the barn. In fact it is a good deal of an episcopal palace for it has in it sixteen rooms. Then, perhaps,

## A Bishop in a Barn



THE BISHOP'S HOUSE

you say, "Why add to your troubles by getting another?"

Here is the answer to the problem. Kansas offers a splendid field of opportunity for an active, aggressive ministry of men who have the missionary vision and the missionary spirit. The Church is very weak and feeble in numerical strength and yet the people of the state are readily led to see and value the Church's services and life when they can be reached with the voice of Christian leadership. We need to attract to our borders young men in the ministry who are ready to give themselves to a great task and who are willing to learn how to accomplish the task most effectively.

That is the reason why the bishop of Kansas is ready and glad to move into the barn. This large house in which he now lives with his small family can then be turned into an associate mission house for clergy. Topeka, a city of 60,000, with its splendid cathedral, its Church hospital, its mission stations, both in the city itself and in some of the near-by towns, offers a unique opportunity for a group of young men to live together for mu-

tual companionship and encouragement. The field of work also offers to each a varied scope for individual service under trained guidance and leadership.

Under this plan the dean of the cathedral, the archdeacon and the bishop, together with the clergy in the associate mission, would be living in one square, co-operating in one common cause, developing the cathedral idea as a center of diocesan unity and training men in the early period of their ministry after graduation from the seminaries for Western work under Western conditions.

The bishop himself is a product of an associate mission established in the Middle West many years ago. He and the other men associated in those early days still look back to those years as some of the happiest and most helpful in their ministry. The men have scattered far and wide. Some of them are now bishops in the East and in the West, but the bonds of affection and friendship created amongst them have lasted all through the years and will last unto the end.

From the standpoint of economy in administration this conception of the associate mission presents a strong argument. From the standpoint of creating a practical training school for efficient Christian leadership it meets a real need of our times.

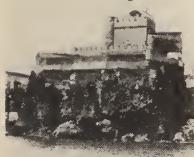
To make this dream a reality means an investment of \$4,000. Kansas is in many ways a rich state, but its Church people are few amongst the many. The people who are loyal are giving generously of their means to the upbuilding of the Kingdom. They will help in this enterprise and do what they can. Here is an opportunity for some outside of the state, who love the Church and desire to help bring Her life and ministry to a people ready to receive Her through efficient leadership, to make an investment that will bring in spiritual dividends.



GATEWAY OF SANTO DOMINGO  
*Built by the Spaniards in 1509, it is still in use*

## SANTO DOMINGO

*By the Reverend William Wyllie*



FORT OZAMA

SANTO DOMINGO, it is well to remember, is the name of the largest and capital city of the Dominican Republic. The Island is situated 1,615 miles south of New York and lies between Cuba and Porto Rico. This Republic covers 19,320 square miles. It is 260 miles long and 165 miles broad, with a coast line of 940 miles. These figures do not include the Haitien Republic.

In 1913 the estimated population of the Dominican Republic was 700,000. The population of Santo Domingo is about 25,000; San Pedro de Macoris 10,000; Puerto Plata 3,000. These

three cities are the largest and most enterprising, although I am told that some of the smaller interior towns are making rapid progress, especially Santiago, which only needs transportation facilities to make it large and prosperous.

The religion of the country is nominally Roman Catholic. There are Moravian missions in Santo Domingo, San Pedro de Macoris and La Romana; African Methodist Episcopal churches in Santo Domingo, San Pedro de Macoris and Sanchez, and a Wesleyan Methodist church at Puerto Plata. These minister only to the colored population of these sections and no attempt is made by any of them to touch either the native element or English-speaking white people who are in residence there.



#### THE OZAMA RIVER

*This picture was taken from the bridge as one looks from the city out toward the ocean*

So far as the Church is concerned the territory above described is untouched, although there are quite a number of our own people at the capital and in and around the sugar plantations, and the most that one priest can hope to do for some time to come is merely to touch the outer edge of things, for our people are scattered over a wide area, almost inaccessible. Travelling is slow and very uncertain, roads are bad, and a sea passage only safe in very large and sea-going boats, which call at certain ports at irregular intervals. You leave the city hours after you arrange to go, and you generally succeed in returning within seven days of the time specified. This uncertainty, irregularity and waiting cost time and money and make it almost impossible to make dates for services and keep appointments on schedule time.

As may be expected the Americans in the Dominican Republic are changing everything. Road-building has commenced, a new educational code

is in progress, but we have not yet touched the nature of the native workman, who from principle as well as by long-established practice, does nothing today that can be put off until tomorrow. We all suffer from the shiftless, lazy, unreliable nature of the average native.

Perhaps a brief report of the little I have been able to accomplish in the short time I have been here, will be more interesting than any description of the difficulties necessarily encountered in any attempt to establish Church work in a new and foreign field.

We left New York at five p. m., on Tuesday, January eighth, and sighted the hills of the Dominican Republic at seven a. m. on Sunday the thirteenth. The sight was most beautiful. The high hills in the background gradually appeared as the rising sun slowly caused the morning mist to disappear. Nestling at the foot of these majestic hills is the city of Puerto Plata—one of the most beau-



MRS. WYLLIE AND CHILDREN IN A COCOANUT GROVE

tiful little cities we have yet seen and said to be third in size on the island. The ground in the vicinity is fruitful and everywhere we found evidence of its productivity—bananas, cocoa, breadfruit, mango trees everywhere. The town is untouched by American enterprise, is picturesque, the gay-colored paint on the houses making the sight memorable. There are very few English-speaking people. We found one from the West Indies with whom we talked and who directed us to the Dominican Hospital, quite new and very modern. The nurse, a Porto Rican, spoke some little English and informed us that the hospital was a public institution, supported by voluntary subscription. The whole appearance of this place and the weather were strange contrasts to New York's ice and snow.

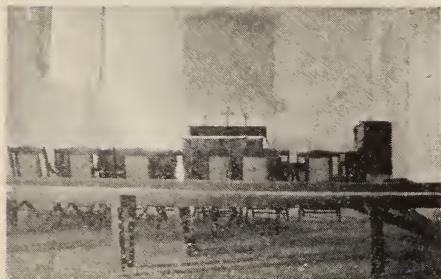
We remained here until Monday afternoon, when we sailed out of the

harbor for Sanchez. We passed Samana at midnight and I was very sorry not to see something of this interesting part of the country. The original inhabitants of this part came from the Canary Islands in 1756 and their descendants still speak English and profess the Protestant religion. The population of the town in 1913 was estimated at 4,000. They are said to be the most peaceful and industrious citizens of the Dominican Republic.

We arrived at Sanchez very early on Tuesday morning, but we could see nothing of the city until nearly six o'clock. The fog was dense and the atmosphere humid. The harbor is so shallow that we unloaded by lighter, rather a slow and tiresome process. The importance of this small town lies in the fact that it is the headquarters of the Samana-Santiago Railroad.

Leaving Sanchez Tuesday evening, we reached San Pedro de Macoris at

## Santo Domingo



*Room in which our services were held*

midnight and anchored. Next morning (Ash Wednesday) we went ashore as early as possible. It is a large and flourishing city, exceedingly modern, and being rapidly built up and settled. The country about is flat and unattractive and everything about the place is in a more or less unfinished state. It is the center of the sugar industry at present. There are about 10,000 inhabitants. The Moravian Church has a mission here as has also the African Methodist Episcopal Church. Both minister to the English-speaking Negroes, of whom there are about five hundred in the town. There are very few of our Church people here.

We left San Pedro de Macoris at five and arrived at the mouth of the Ozama river at nine, where we anchored for the night. On Thursday morning, January seventeenth, we arrived at Santo Domingo City. It is a very old city and looks the part in every particular. It is slowly yielding place to American influence. There are very few places for rent, and these few not very desirable. There are very few English-speaking Negroes but quite a number of English-speaking white people. The Moravians and the African Methodist Episcopal Church have buildings of their own and minister to about a hundred and fifty colored people. The commanding officer of Fort Ozama gave me the use of a building within the fort for service, so on Sunday morning, Janu-

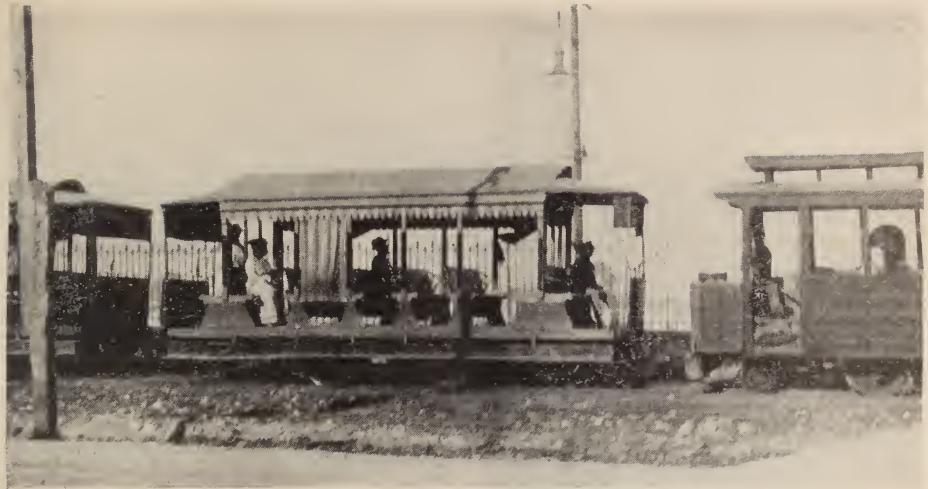
ary twentieth at seven we had our first celebration of the Holy Communion. At half-past nine we held Morning Prayer, when seventy-five persons were present. These services have continued regularly since that date and the attendance has kept up. On my arrival I found that Corporal B. Smith of the Marine Corps, a student of the Western Theological Seminary and a candidate for Holy Orders from the diocese of Chicago, has been conducting services at Fort Ozama since October, 1917, and has rendered most valuable aid ever since, displaying energy, enterprise and self-sacrificing devotion to the work of the Church.

On Sunday, February third, Bishop Colmore was present, and in addition to our regular service we had the pleasure of presenting two for confirmation. The room was crowded and although we had but a handful of Prayer Books and Hymnals, the service was nevertheless hearty and the responses *were audible*.

At present writing it is impossible to forecast the future of the work. The work is here, but travelling is slow, uncertain and expensive. I have visited a number of sugar plantations, but I am convinced that one must live on or very near to the scene of his labors to accomplish anything. These are my first impressions of the work, and I shall hope from time to time to continue my story.



*Ox teams in Macoris*



WOOD-BURNING STREET CARS, PORT-AU-PRINCE

## IN HAITI AWAITING BISHOP COLMORE

*By the Reverend H. R. Carson*



LIBERIA and Haiti have the signal distinction of being equally unknown as missionary fields of the Church. Bishop Lloyd's visit is awakening an interest in the African field and the new departures of the Board of Missions in the republics of Dominica and Haiti, the two "black republics of the Caribbean", are sure to have happy results. The Reverend William Wyllie and the Reverend A. R. Llwyd began work almost simultaneously, the one in Santo Domingo and the other in Port-au-Prince, early in this year. Recently, an opportunity presented itself to learn something at first-hand of Haiti; of the clergy, of the work they and their people are doing, of their problems; and I desire to share my impressions with the readers of THE SPIRIT OF MISSIONS.

There was no official sanction attaching to the visit, for it was merely a vacation outing in one of the islands of the Caribbean.

The dreadful history of Haiti, from the days of Toussaint, more than a century ago, to the outbreak of the present world war is best expressed by the phrase, "chronic revolution". This was the tragic occupation of the people and the sinister words, poverty, fear, desolation, death, are written on every page. For awhile there was the domination of the French, then island-wide massacres, then reversion to the very lowest rung of civilization. There have been two emperors in the course of its history, Dessalines who crowned himself Jacques First and Soulouque who assumed the title of Faustin First, others like Christophe with apparent modesty called themselves merely kings, and then there have been presidents almost innumerable. Now, a better era is opening and, for the most

## In Haiti Awaiting Bishop Colmore



THE REVEREND A. R. LLWYD

part, the people are happy and hopeful under the guardianship of America. All departments of government—customs, postal, sanitation, education, police, road-building—are being ably administered by officers of the American Marine Corps with the assistance of civilian specialists sent from Washington.

Approximately sixty hours are necessary to make the trip from Panama to St. Marc, and something less than four days to come from New York. From St. Marc to Port-au-Prince is seventy miles. Unfortunately, the train service is "one day yes, another day no", as the Spaniards say, and it was my misfortune to arrive at St.

Marc on a "no" day. The rolling stock and the service on this best railway of the island is unique. The conductor, for example, carries a large bag made of bed ticking, large enough for one of our Southern cotton-pickers, in which he preserves his spoils: passes, huge rolls of the native paper money and the lesser coins of the republic. It takes many notes and many coins to equal a dollar of American currency. The tiresomeness of the long journey, seventy miles but eight hours, is relieved only by its novelty and the beautiful ocean views. The Bay of Naples cannot be bluer than the Caribbean waters about Haiti.

A hospitable welcome awaited one in Port-au-Prince and the kindness of some cannot soon be repaid. It was fine to meet in Major John Marston, a grandson of that other John Marston to whom the entire Church owes the suggestion of a Children's Lenten Offering for Missions. Father Pierre E. Jones is the Nestor in point of service of the clergy and he bears his seventy years as buoyantly as though he were twenty-five years younger. In years, the Reverend Alexandre Battiste is older and at the time of my visit was suffering from the effects of a severe attack of *La Grippe*. Both of these men are engaged in manifold activities, evangelistic and social, and to all the rest Mr. Battiste adds those attaching to his office as American Vice-Consul.

The Church of the Holy Trinity, our only church edifice in the capital, is inadequate to both its message and the needs of the people. Were another building to be erected, the influence of the Church in the community would be greatly enlarged. The original church was destroyed by fire in 1902 and nothing was saved from the disaster save the very handsome altar cross. The present building is bare and unattractive, its architecture being that of the familiar packing box. One of the first occupations of Mr. Llwyd was to



OPEN-AIR MARKET, PORT-AU-PRINCE

set personally to the task of building some choir seats, of which there were none. There is practically no chancel or sanctuary furniture, simply makeshift pieces of lumber called now an altar, now a lectern, now a pulpit. The body of Bishop Holly rests beneath the choir, although at the time of the burial it was the sanctuary of the church. Nearby, on Rue Pétion, is the house in which the bishop lived, rapidly falling into decay, being utilized temporarily by a private school calling itself, "L'Institut Coopératif d'Haiti". The popular hour of service is 4.30 a. m., and at that hour, there is a full choral service together with sermon, all, of course, in French which is the language of the island.

Under the direction of Father Jones and Mr. Battiste, the Church has many activities in Port-au-Prince and the surrounding country: an asylum for homeless waifs, day and night schools for boys and girls, a free medical clinic, the nucleus of a training school for applicants for the ministry; and to everything else, Mrs. Battiste is adding a splendid working branch of the Woman's Auxiliary. Necessarily, all the Church's "plants" are of the simplest character, but they are suggestive of possible development along lines that will tell in the religious and social

uplift of the people. Scattered now in different parts of the city, thus lessening their influence upon the community, the bishop and Mr. Llwyd plan to house them upon one central site which will dominate the imagination and increase the practical efficiency of the work of the Church.

I spent a day and a night at Léogane. This is an *arrondissement* of more than 100,000 people, in which we have ten or more well established missions under the direction of the Reverend Messrs. Battiste and Paraison. In the town of Léogane, situated on one side of a beautiful, wide stretching plain, some little distance back from the ocean, there is a really most attractively built pressed-brick church, erected, save for a gift of \$500 from the American Church Building Fund Commission, by the exertions of the people themselves. Considering their poverty, I have been wondering ever since how they did it. This building, too, is in great need of proper furnishing. In the nave, there is only the bare soil upon which to kneel. Always the congregation fills the church and at the service I had the privilege of attending there were present, in addition to the rector, the Reverend Elissaint St. Vil and the Reverend David Macombe. A very considerable

## In Haiti Awaiting Bishop Colmore



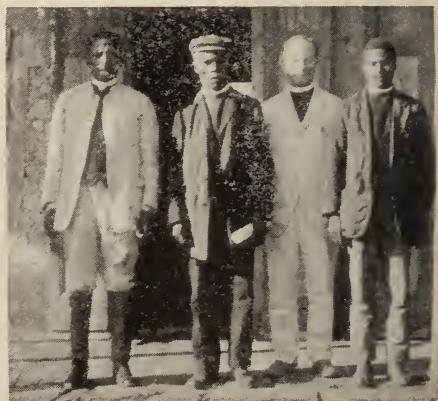
THE REVEREND PIERRE E. JONES

part of the congregation enjoyed the hospitality of the rector's home during a large part of the day. Fortunately, those living outside the city, in the plains and mountains, had acquired the habit of bringing eggs, rice, plantains, beans, sugar-cane, and such like comestibles. I was told that often he had as many as thirty parishioners as guests. This statement might possibly suggest to the uninformed a rectory of baronial proportions, but, on the contrary, it is quite modest, the situation being saved from embarrassment by dinner being a continuous performance, to be enjoyed in picnic fashion, and at other than conventional hours. I was happy to witness the esteem in which Mr. Paraison is held by everyone and it was no surprise to learn of the success which marked the indefatigable labors of priests and people in this large district.

At Arcahaie is an interesting work carried on mainly by the Reverend Leon Jones, one of the two sons of the Reverend Pierre E. Jones, who are in the ministry. This is the district to

which Port-au-Prince looks for its food supplies and it is also the stronghold of Vaudoux worship, and no little part of the time of the clergy is occupied in destroying the cheap, ridiculous trappings of that African cult which figures so largely in the religious life of Haiti. This place is also interesting historically by reason of the fact that it was there Dessalines, afterwards Emperor Jacques the First, began his revolt against France, in 1803, by tearing out the white from the French *tricolore*, leaving only the two colors, red and blue, of the present flag. In Arcahaie there are many ruins of the industry of the French, destroyed ruthlessly by the hot and blind spirit of vengeance. The vastness of the problem in this district may be grasped from a study of an authorized statement of conditions: There is an estimated population of 200,000; 960 births; 35 legitimate, 925 illegitimate.

Much to my regret, I could not get to Jacmel, considered by those whose judgment is good, as the most attractive place of residence in Haiti, although I cannot think of one more so than Petion-Ville, in the mountains back of Port-au-Prince, with its picturesque homes, lovely gardens of rose,



Mr. Carson and three of the clergy in Haiti  
—from left to right: David B. Macombe,  
L. L. Paraison, Elissaint St. Vil



THE REVEREND LEON JONES AND BOYS' SCHOOL, PORT-AU-PRINCE

palm and poinsettia, and quaint church set in the very heart of all. Nor could I go to Cape Haitien. I had anticipated the companionship of Bishop Colmore for possibly a month, but I was disappointed because war-times necessitated him to travel overland from Santo Domingo when he had planned to come expeditiously by sea.

In Santo Domingo the bishop had a rare privilege. It was nothing else than that of holding his first service within the walls of the prison which once held Columbus in chains, awaiting the judgment of a fickle and thankless Spain. Of a different sort was the journey, sixty miles in one day, on mule, through the desolate, sparsely settled mountains of Dominica.

While he was making his journey, I awaited him and tried to think out some of the problems which also awaited him. Some stared me in the face. Others were more subtle for they had to do with racial and national antecedents and the latent questioning of motives and plans. The grip of darkness is on a large part of the people. Out of the gloom, how-

ever, they are putting their hands, one by one, within the firm grip of the American. Bishop Colmore goes to them as a representative of the American nation as well as of the Church. He has a right to count on loyal backing as the Marine officer counts on the government at Washington. To his work, the bishop brings sturdiest endeavor, a readiness to labor patiently, a knowledge of men, enthusiasm for his commission, affection for the people.

In St. Marc, I was present at one of the frequent summary courts held for infractions of discipline on the part of the native police. An American Marine was acting as Captain of Police and a Haitien was brought before him because his uniform was torn. He was asked through an interpreter why he had not sewn the rent place. The policeman said, "I was intending to do it tomorrow." "Tell him," said the Marine, "this is not the land of *mañana* but of *tout suite*."

So the Church's problem and Bishop Colmore's problem in Haiti is not one for tomorrow but for today.

## THE EDUCATIONAL DEPARTMENT

W. C. STURGIS, PH.D., SECRETARY

**I** WONDER if the following considerations will make the cause of "Missions" any more clear and reasonable to the average layman.

I suppose that it is plain enough that Jesus Christ had a mission to the world. He defined it in the words "I came that they may have life and may have it more abundantly" (St. Jn. 10:10). Our Lord further said that this life was to be a *present* possession; "He that . . . believeth Him that sent me . . . hath passed out of death into life" (St. Jn. 5:24). Note that He says, not "*shall* pass" but "*hath* passed"—not a more abundant life to be attained at some future time, but to be enjoyed here and now. Christianity is always an *addition*, never a *subtraction*.

What part of man's life is thus affected? Evidently all three manifestations of life, physical and mental, as well as spiritual—body, mind and soul. Hence our Lord healed men's bodies, instructed their minds, fed their souls. This was His mission. To whom was His mission directed? Surely not only to His disciples. He exhausted language in the endeavor to show that His mission was to all the world, He made known His message of the more abundant life to every man, woman and child He could reach in His brief earthly ministry. Furthermore He made provision that after His departure this message should be borne abroad more completely than He had been able to make it known. He shared His own inherent and more abundant life with His disciples; He gave them the means of propagating this life; He directed them to carry it everywhere. This they did, and the record of their acts is the record of a world coming to life.

Such was, and is today, the Church's mission—her sole reason for existence. This is true not only of the Church as a body, but of every individual, living member. Hence the Church goes throughout the world, doing what? Not "saving souls" only, but ministering abundant life wherever life, in any of its manifestations, is incomplete. Hence her hospitals, her schools, her churches. The logic is unescapable. We Christians neglect it at our peril and to our most pitiable loss.

The trouble is, apart from our ignorance of world-wide needs and conditions crying out for the gospel of a more abundant life, that we have been basing missions too exclusively on obedience to the command of One whom, tacitly, we regard as long since dead. But if Christ be not alive in the world today then our faith is vain and the Church is a fabric of dreams. This of course is the significance of the Resurrection. So abundant was Christ's inherent life that death had no dominion over Him. "I am he that liveth" is the Easter message, and this abundant life of body, mind and soul is His supreme gift to us Christians and, through us as His body, to all who now sit in darkness and in the shadow of death. As a matter of fact, every time you send your boy off to school, or call in a physician when he is sick, or kneel with him at the blessed Sacrament, you are testifying to the supreme fact and value of a more abundant life in yourself and for your son. If for him, why not for every son of man, in your parish, your city, your diocese, the nation and the world? Your interest in the Mission of the Church is the only accurate test and measure of the abundance of your personal life in Christ.

## OUR LETTER BOX

### *Intimate and Informal Messages from the Field*

Once again we have the privilege, in a letter from Archdeacon Schosfield dated from Cape Palmas, January 28, of following Bishop Lloyd's trip in Liberia:

WE left Monrovia on January 22 in the launch *John Payne*. Stopping at Grand Bassa that night, we went on next day to Sinoe and Sastown, reaching Cape Palmas on Saturday. We were not expected as the impression had been created by a message that we would come on a Spanish steamer instead of on the *John Payne*. However, the acting mayor met us and read an address of welcome. When he had finished a long procession of native women led us by a winding way to the home of Chief Justice Dossen, singing in their native language Christian hymns. Only one of the tunes was familiar. When one is met by a group of sixty or seventy singers one's heart responds to such a welcome.

That night we were sitting resting from the long week of travel on the ocean in a small launch, when in front of the house we heard music. It was the student body of sixty-five boys and young men of Epiphany Hall, Cuttington, singing our well-known missionary hymns. When one hears *From Greenland's Icy Mountains* sung by those whose tongues are more familiar with the dialects of their tribes than with English, and yet with such power and fervor, it carries one away and a lump comes in the throat. This is Africa singing back to God what God has sent to them, and these boys plan to carry the love of God to many millions in the heathen tribes just as we have carried it to the few thousands we have touched in Liberia. The school at Cuttington has been the greatest help ever given to this country.

On Sunday at 7 a. m., Bishop Lloyd celebrated the Holy Communion, assisted by the Reverend T. M. Gardiner and the Reverend Samuel D. Ferguson. At half-past ten a packed church greeted the Bishop. Many of the women in the congregation had been trained in our mission schools. Through THE SPIRIT OF MISSIONS they had followed every plan and hope of the Church in America, and they had all worked and prayed for its success. The Hon. Mr. Neale, the business agent for the mission and a trusted and venerable man, was also present. Mrs. Dossen, at whose house we are being most acceptably entertained, is the daughter of the late Bishop Ferguson. Her home is only a short way from Brierly Hall and the ocean is at the foot of their yard, so that a delightful breeze from the sea refreshes us at all times. The Sunday-school at Saint Mark's supports a missionary in the interior and also pays the expense of a teacher in the parish day school. They are actively at work in all missionary matters.

On our journey down from Monrovia we stayed with several missionaries. About half of these clergymen have saved enough out of their salaries to buy their own homes, as not many rectories are provided. I was so gratified to see in the Church at Sinoe a lovely white marble font given in 1901 by Babies' Branch of the Woman's Auxiliary. It stands out among the other furnishings as a striking witness to the love of our women of America.

Practically all the boys and girls in our boarding schools are from heathen tribes. Many of the clergy are Kru, Grebo, Vey and other tribesmen, and

## Our Letter Box

their guttural speech shows the effort made to master a foreign tongue, but they are holy men. Their wives were in almost every case trained in our schools. Since the great war began, education in Liberia has been practically left to the various mission schools. The public schools are closed. The Church is much loved because she has trained and is now training a large majority of the children of the civilized communities and has gathered so many out of the tribes. One can easily understand how much the Church and its schools means in a republic which has no money to pay teachers.

*(After this letter had been sent to the printer and the pages made up for publication, a message from Bishop Lloyd arrived which is found on page 322 of this issue. Other letters have come in since from Archdeacon Schofield which we hope to give in an early issue.)*



In sending us the following story from one of the daily (English) papers published in Shanghai, the Reverend J. M. B. Gill, our missionary in Nanking, says "Nothing too good can be said of the doctor and nurses at Saint Elizabeth's. It is the brightest spot in our work in Shanghai."

**T**HREE is at least one family in Wusih that has learned within the past week something new regarding foreigners and their religion.

Some ten years ago a young girl ten years of age was stolen from her home here in Wusih and taken to Shanghai, where she was sold to a Cantonese family. Very shortly she became quite ill, and seemed likely to die. She was then taken to St. Elizabeth's Hospital, where she received such treatment as brought her back to life and also gave her health, and where she remained for eight months. Then she was taken to the Door of Hope, by a hospital nurse, and remained there until she was married. She was educated, married to a young Methodist who is a school teacher, and the two of them together now, in addition to some little property owned by the husband, have earning capacity as teachers, and really are quite nicely situated.

A few days ago, the Rev. Yang Tuh-pau, of the American Church Mission in Wusih, was at the Door of Hope arranging a marriage between one of the local Christians and a girl there. The young woman above referred to was introduced to him, and said she would like to come to Wusih and find her family. So Mr. Yang brought her to his mother here and the next afternoon they went out in search of the family. The young woman was not very clear as to where she had lived, but thought it was outside the West Gate and that it was reached by a ferry. So they went across on the ferry.

But all was strange to the woman —here is where a large cotton mill was built less than ten years ago, and the entire neighborhood has changed. So they went over the Concrete Bridge —only to return. Then they found another remembered landmark—a small ferry with rope attached to each end so that it may be hauled to either bank by intending passengers and need not be run by a ferryman. Over this they went and then things began to look more natural; a little fruitless wandering, and few inquiries—and the father was found, sitting before his house, was recognized by his daughter, and in turn recognized her.

Then began a great sensation—such as had never been heard before in the village. All the neighbors came to see and to hear; many wept tears of joy. And all had much to say of the Door of Hope that had picked up and educated the lost child and then sent her back more wise, more independent, and better off than her own family.

It is not often that one has opportunity of seeing such happy results as the outcome of unhappy years of separation. And it is not wonderful at all that these people are ready to hear more of the God who has sent people to Shanghai to do such work as this.

## MEETING OF THE EXECUTIVE COMMITTEE

THE April meeting of the Executive Committee of the Board of Missions was held on Tuesday the ninth, in the Church Missions House, New York. Nine elected members were present. The action taken was largely on routine matters.

The Reverend K. G. Finlay was asked to represent the Board at the conference of workers among the mountaineers in the South, held in Knoxville, Tenn., in April.

Permission was granted to the Reverend T. R. Ludlow, of Hankow, to work among the Chinese in France under the auspices of the Y. M. C. A. Mr. Ludlow has been in this country for some time, speaking on behalf of the China mission.

Eleven of the domestic missionary bishops who were in New York in at-

tendance on the meeting of the House of Bishops, had a conference with the Executive Committee on matters concerning the domestic field.

The board accepted with great regret the resignation of Dr. John Mac-Willie, after fourteen years of service in our Hankow mission, first in Saint James's Hospital, Anking, and then in what is now known as the Church General Hospital, Wuchang. Other resignations and two appointments made will be found on page 361. The retirement of Miss A. M. Clark as a regularly appointed missionary of the board was announced. At Bishop Roots's request Miss Clark, who has been in the Hankow mission for seventeen years, will continue for the present to do evangelistic work in that field.

## NEWS AND NOTES

THE School of Missions for Oklahoma and the Southwest will hold its seventh annual session in Saint Luke's Church, Oklahoma City, June 3-8. The programme will be planned to meet the need of present conditions in the mission field and the work of young women and children will receive special attention. Our Church will be represented by Mrs. F. K. Brooke, wife of the bishop of Oklahoma, and others.



ON the eighteenth of March Bishop Rowe sailed from Seattle to make an extended visitation in the interior of Alaska. Among other places he expected to reach Tanana Crossing, one of our most isolated stations on account of the difficulties to be surmounted in reaching it. It will be remembered that the Indians at

this point, under the supervision of Mr. McIntosh, are erecting a new mission building. (See *THE SPIRIT OF MISSIONS* for March.)



GOOD magazines are needed in Saint Matthew's Mission, Fairbanks, Alaska, for distribution among the miners and trappers in that part of Alaska. The supply has fallen off and it is desired during the coming summer to secure copies to have in reserve for the winter. Also, if there are any individuals or Church schools having juvenile books—especially books for boys and younger children—which they can spare, they would be put to excellent use by the children of Saint Matthew's, Fairbanks. Books and magazines should be sent by mail addressed to the Reverend H. H. Lumpkin.

## NEWS AND NOTES

At the recent meeting of the House of Bishops in New York City the resignation of Bishop Jones as missionary bishop of Utah was accepted. The Presiding Bishop has asked Bishop Touret of Western Colorado to take oversight of the work in the district for the present.



As we go to press word comes from Alaska through the daily press in which every reader of THE SPIRIT OF MISSIONS will be interested. According to the telegram, the explorer Stefansson is very ill at Herschel Island. Dr. Burke, our missionary physician at Fort Yukon, is the nearest doctor and a special messenger had been sent for him. With a number of dog teams he had left Fort Yukon and hoped to make the journey of three hundred miles in ten days.



RECENTLY, in Saint Luke's Hospital, San Francisco, the earthly life of one of its founders, the Reverend D. O. Kelley, came to a close. As a missionary in the home field his great work was the establishment of the Church in that part of California now known as the district of San Joaquin. Later in San Francisco he proved the need of the missionary in a populous city, and the waifs and strays with whom he came in contact soon learned to depend quite as much upon the physician of souls as upon those who ministered to their physical needs. His was a long and beautiful life in which trustworthiness was the dominating characteristic. A true Soldier of the Cross, he showed during his last seven years of invalidism the same courage and steadfastness which marked the forty-odd years of priesthood which followed his service to his country during the Civil War.



THE REVEREND GEORGE WALLACE, D.D., who has just retired from our Japan Mission, was appointed to the chair of Church History in the Divinity School, Tokyo, in 1899. In addition to his duties at the Divinity School Dr. Wallace was active in evangelistic work, preaching the Gospel on Sundays throughout the district. After eighteen years of faithful service Dr. Wallace asked to be retired. His request was granted with regret and with appreciation of his loyalty and devotion to the missionary cause in Japan.



### SUMMER CONFERENCES

THE summer conferences are again claiming our attention and offering an attractive way in which to employ part of the vacation period. This year advanced information indicates a series of unusually well-arranged programmes. If this meets the eye of anyone who has never attended a summer conference we would urge that he correspond with our Educational Secretary at 281 Fourth Avenue, New York, and secure information regarding the conference which, either by programme or location, meets his need. Church conferences are to be held at Gulfport, Miss. (date to be announced); Gambier, O., June 19-20; Cambridge, Mass., June 21-July 6; Geneva, N. Y., July 1-12; Racine, Wis., July 17-25; Sewanee, Tenn., August 6-13; Saint Alban, Washington, D. C. (date to be announced).

General conferences at which the Church will be well represented are to be held at Blue Ridge, N. C., June 25-July 4; Silver Bay, N. Y., July 5-14; Estes Park, Colo.; Ocean Park, Me., July 19-28; Asilomar, Calif., July 16-25; Seabeck, Wash., July 30-August 8; Lake Geneva, Wis., July 26-August 4; Northfield, Mass., August 21-28.

## LETTER TO THE EDITOR

To the Editor:

SOME three months ago, through information gained by correspondence with the rectors of the American churches in France, Italy and Switzerland, I made a report to Bishop Whitehead of the Commission on American Churches in Europe, of the condition of these congregations. Saturday I returned from a two months' visitation of our camps, during which time I spent several days in each of our parishes in Nice, Florence and Rome, and with the Rev. Clement Brown, who has a private licensed chapel in Cannes, and I found no cause to change the statements made in my report.

Just now a new and serious situation has arisen at the Church of the Holy Trinity, Paris. On March the eleventh, the Reverend Dr. Watson presented his resignation to the vestry. Anyone realizing the strain, both mental and physical, of the last four years, through which Dr. and Mrs. Watson have passed, will not be surprised, for there is a limit to human endurance even among the strongest. The old "American Colony" of Paris has dispersed, and with it the demand for the present dignified form of cathedral service: a new era has come and a new problem has arisen from war conditions, to meet which new methods must be originated.

Paris is full of Americans of every type of Churchmanship; and hence in the services and in the methods of church work there must be radical changes made. In his present condition of fatigue, Dr. Watson feels it unwise and virtually impossible for him to attempt these changes. After advising with the bishops here, he has taken the one means by which he feels some priest may be able to continue to keep up the Church in its present posi-

tion of leadership for American Christianity, which he has so ably represented among the French people.

The vestry, with many expressions of regret and esteem, and with emotion, accepted the resignation, and, as some slight expression of their feeling, unanimously requested him to continue his relationship with the parish by accepting the title and post of "Rector Emeritus without duties or emoluments, and with a right to a seat in the chancel at all times".

Dr. and Mrs. Watson will shortly return to America, where, at the request of the vestry, they will present, after a few months' rest, the needs of our work in Paris. A committee composed of the wardens and bishop in charge, have secured the services of the Reverend J. W. Beekman, formerly dean of the pro-cathedral of the diocese of Bethlehem, as *locum tenens* for six months, from April first.

With Dr. Watson's retirement the intimate and important relations in which he has been associated with the French authorities from the beginning of the war, will of course cease, but we hope the loving interest and contributions of his many friends in America will continue toward his successor.

Owing to the greatly reduced income occasioned by the war, and the unparalleled opportunity for continued leadership on the part of the Church of the Holy Trinity, the bishop in charge has appealed to the Commission on American Churches in Europe for \$15,000 annually during the war and for a few years thereafter, which appeal he hopes the Church in America, realizing its importance, as everyone must who understands the situation, will support and urge. ROGERS ISRAEL,

Bishop of Erie, in charge of the American Churches in Europe.



THE ARRIVAL OF THE ENGLISHMEN IN VIRGINIA, 1584



WALLS OF SAINT PHILIP'S CHURCH, OLD BRUNSWICK

# How Our Church Came to Our Country

## XXIX. HOW OUR CHURCH CAME TO NORTH CAROLINA

By Bishop Cheshire

### I. The Earliest Colony



THE seal of the diocese of North Carolina shows a pinnace, flying the red cross of Saint George, sailing towards a wooded shore, while a man standing in the prow holds out a cross toward the land. This is taken from John White's drawing of the *Arrival of the Englishmen in Virginia* in July, 1584. The land which the pinnace is approaching is Roanoke Island. Two small ships lying outside the bar represent the two barks of Captains Philip Amadas and Arthur Barlow, "servants of Sir Walter Raleigh", who took possession of the newly-discovered land "in the right of the Queen's most excellent Majestie". This whole region they named "Virginia" in honor of Queen Elizabeth, and in its early use the name included the whole Atlantic coast held by the English.

When the colony at Jamestown had been successfully established, the southern boundary of the Province of Virginia was the  $36^{\circ} 30'$  parallel of north latitude, so that it did not include Roanoke Island and the adjacent coasts. By the charters of Charles II in 1663 and 1665 the vast region lying south of Virginia and north of the Spanish settlements in Florida was granted to eight eminent Englishmen known as the "Lords Proprietors of Carolina", and was

erected into a Province, and the name "Carolina" was given to it. This name probably came originally from the French, who had attempted some settlements north of the Spaniards in the reign of Charles IX. It was first applied to the country south of Virginia by Charles I of England in 1629, in a patent to Sir Robert Heath. Nothing having been attempted under that charter of Charles I, Charles II re-granted this region, and attached the name permanently to the country. It being too vast a tract to be conveniently administered under one government, about 1710 the settlements along the north side of Albemarle Sound, begun about 1662, became the colony of "North Carolina", while the later settlements, at the junction of the Ashley and Cooper rivers, became "South Carolina". These two colonies eventually developed into the states and dioceses of North and South Carolina. It happens therefore that the site of the first English colony in America, and the spot where the first ministrations of the Church were associated with the life of an English community on this continent, lies within the territory of the state of North Carolina and the diocese of East Carolina.

In 1585 Sir Walter Raleigh sent out a large exploring expedition under Ralph Lane, with a view to preparing the way for permanent settlement. This expedition was brought out by that most illustrious Elizabethan naval hero, Sir Richard Grenville. In the company were Thomas Hariot, an emi-

## How Our Church Came to Our Country

nent Cambridge Scholar, who was to examine and report upon the natural productions of the country, and John White, a draughtsman, who was to make pictorial representations of the inhabitants, their dwellings and occupations, and the like. Thus Sir Walter Raleigh anticipated the scientific expeditions of later years. This colony of exploration remained a year at Roanoke Island, returning to England in the fleet of Sir Francis Drake in the summer of 1586.

In order to carry out his plans for the permanent settlement of the country Raleigh, under his royal patent of 1584, formed a corporation January 7, 1587 (1586 old style) of nineteen citizens of London, who should advance money and supplies, and thirteen "gentlemen adventurers" who should personally head the enterprise. With John White as governor, these gentlemen adventurers were constituted the rulers of the colony, under the title of "The Governor and Assistants of the City of Raleigh in Virginia".

Under this charter a colony of "ninety-one men, seventeen women and nine boys and children" sailed from Plymouth May 8, 1587, sighted land July sixteenth, somewhere in the vicinity of Cape Fear (*Promontorium Tremendum*), on which they narrowly escaped being cast away, made Hatteras July twenty-second, and soon after landed at Roanoke.

Two interesting events marked the opening days of this first English colony planted in North America. Amadas and Barlow in 1584 had carried back with them to England two Indians, Manteo and Wanchese. Manteo had become a convert to Christianity, and ever remained the faithful friend and ally of the English; Wanchese became their implacable foe. Manteo returned to Roanoke with the colonists. We read in White's account of these days, "The thirteenth of August," that being the Ninth Sunday after Trinity, "our Savage Manteo,

by the commandment of Sir Walter Raleigh was Christened in Roanoke and called Lord thereof, and of Dasamonguepeuk, in reward of his faithful service. The eighteenth, Eleanor, daughter to the Governor, and wife to Ananias Dare, was delivered of a daughter in Roanoke, and the same was Christened there the Sunday following, and because this was the first Christian born in Virginia, she was named 'Virginia'." These two baptisms practically settle the question of the presence of an English priest in the colony.

And as this was almost the first thing we read of that ill-fated colony at Roanoke, so it is almost the last that we know of them. August twenty-seventh the fleet sailed back to England, John White, the governor, going with it, and that is the last we know of those whom he left behind in that strange and savage land. They were doubtless slain by the Indians, as the Jamestown colony, twenty years later, after diligent investigation, reported.



STONE MARKING THE SITE OF  
FORT RALEIGH

## How Our Church Came to Our Country

### *II. Permanent Settlement*

The permanent settlement of North Carolina dates from March, 1662 (1661 old style). On that day George Durant purchased from an Indian Chief, Kilcocanen, styling himself "King of Yeopim", a neck of land between Perquimans river and Albemarle Sound, still known as "Durant's Neck". The deed was afterwards recorded and is the oldest land title in North Carolina.

By the end of the century the settlements extended along the whole north shore of the Sound, as far west as beyond the Chowan River, and also across the Sound on the south shore. The settlers came almost wholly from Virginia and were probably nominal Churchmen. The statement that they were Quakers and Baptists, fleeing from religious intolerance in New England and Virginia, has been entirely disproved by the publication of contemporary records. Wm. Edmundson, the first Quaker preacher who visited the settlements, found only one family of Quakers ten years after George Durant's settlement; and George Fox, who came six months after Edmundson, had much the same experience. Their preaching, however, made converts, and other zealous men coming in from year to year, and continuing their work, meetings for worship and for discipline were soon established, and Quakers became numerous and influential in the two precincts, Perquimans and Pasquotank. To the Quakers therefore belongs the honor of being the first to take thought of these feeble folk, and to set up Christian worship among them.

In 1699 Bishop Compton, preparing to send the Reverend Dr. Thomas Bray, his commissary, to Maryland, directed him to visit the Albemarle settlements, to learn the religious condition and needs of the people. For some reason he could not carry out his design, but about the end of 1700

he sent, probably to Henderson Walker, acting governor, "some books of his own particular pious gift of the explanation of the Church catechism, with some other small books", for distribution. Soon after he sent one Daniel Brett, a clergyman, to officiate in the colony, and with him a hundred pounds' worth of books for a public library, eventually established at Bath. The Reverend Daniel Brett proved unworthy and we hear no more of him.

The leading men of the colony seem to have been almost without exception Churchmen and at the head of these was Henderson Walker, acting governor. Under their influence the assembly of 1701 passed an act erecting the five precincts, Chowan, Perquimans, Pasquotank, and Currituck, north of Albemarle Sound, and Pamlico on the South Shore, into parishes, appointing a "select vestry" in each parish, authorizing these vestries to lay taxes for building churches, purchasing glebes, and employing clergymen and readers. By subsequent acts the vestries were made overseers of the poor and keepers of the standards of weights and measures.

Thus, before any ministers had served in the colony, the people themselves were endeavoring to set up the Church of their fathers. Every civil division was given also an ecclesiastical organization. And whatever may be said of the indifference of many and the opposition of some, this legal establishment, each county being a parish with its wardens and vestrymen, was continued by the free action of the people of North Carolina in successive enactments until 1776.

This act of 1701, however faulty, at least gave evidence of a reviving interest in religion: it invited the attention of the mother country, and it provided some organization for the Church. Under this law a small church was built in Chowan parish, near the site of the present town of

## How Our Church Came to Our Country

Edenton; another in Perquimans, "a compact little church built with more care, and better contrived than that in Chowan". In these churches services were held, and sermons read on Sundays by "readers" employed and paid by the vestry.

The Society for the Propagation of the Gospel in foreign parts was incorporated in 1701. It sent as its first missionary to North Carolina the Reverend John Blair, in the spring of 1704. He came to explore and to report upon conditions and need, though it was intended that he should also remain and minister to the people. He was a godly and faithful man. He baptized many children, visited the parishes of Chowan, Perquimans and Pasquotank, called the vestries together, encouraged and instructed them in their duties, and urged them to keep up the services of the Church by the employment of readers. But the incessant labor of endeavoring to serve so large a field, the exposure and hardships, with the lack of an adequate support, brought his labors to an early close, and he left for England after only five or six months in Albemarle.

It appears therefore that the introduction of the worship of the Church into North Carolina owed but little to the work or influence of the clergy. The act of the assembly was passed, churches were built, and the worship of the Church carried on by the people themselves. In one or two cases we get a little glimpse of the good work of the readers. Governor Glover thus writes of Mr. Charles Griffin: "This gentleman, being of an unblemished life, by his discreet behavior, in that office (of reader), and by apt discourses from house to house according to the capacities of an ignorant people, not only kept those he found, but joined many to the Church in the midst of its enemies, insomuch that the Reverend Richard Marsden, waiting here for a passage to South Carolina, thought it convenient to admin-

ister the Sacrament of the Lord's Supper, which is the first time I can learn of its being administered in this poor county. This was done on Trinity Sunday, 1706, and the same day forty-five persons, infants and adults, were baptized." Another account a few years later is from the pen of the Reverend Mr. Denny, of South Carolina, who spent a few days in the parish of Pamlico, Bath County, where there had been no minister at all. He says: "During my stay I lodged at one Major Gale's (Christopher Gale, afterwards Chief Justice), a very civil gentleman, at whose house the people met each Sunday, where a young gentleman, a lawyer, was appointed to read prayers and a sermon, they having no minister."

### *III. First Missionaries of the S. P. G.*

The next missionaries sent out to work under the S. P. G. were the Reverend Wm. Gordon and the Reverend James Adams, who came in April, 1708. Mr. Gordon remained only a few months but the Reverend Mr. Adams labored faithfully and effectively, and wore himself out in the work, dying within a few weeks after his departure for Virginia in September, 1710. They were both good men and their letters are our chief source of information concerning the first work of the Church in Albemarle.

The year 1710 very nearly completed fifty years of the life of the colony of Albemarle, or North Carolina, as it had now begun to be called. The population was increasing not rapidly but steadily, spreading over several thousand square miles. It was wholly a rural population. Its first town, Bath, had been incorporated in 1709 and contained less than a dozen houses. Its second town, Newbern, was barely begun and not yet incorporated. Edenton had not come into being. There was no center of population, and little

## How Our Church Came to Our Country



SAINT THOMAS'S CHURCH, BATH

community life. In almost all parts of the colony the people desired the ministrations of the Church but they were mostly living upon isolated plantations. No missionaries could reach and serve a sufficient number of people to form any effective organization. The legal establishment, with its power to levy taxes for the support of the Church, was a real disadvantage, because it provided no adequate support while it took off the sense of obligation from the most zealous members of the Church. Clergymen and missionaries came and labored for a while and then disappeared; some good, some indifferent, others weak and unworthy; and very few of them, even the best, able to deal effectively with the strange conditions of the new and poor settlements.

Gradually, however, some centers of ordered life began to emerge from the confusion. The first church building worthy to be called permanent, indicating the development of a regu-

lar congregation, is Saint Thomas's Church, Bath, still standing, begun in 1742, but not finished until many years later. Three godly and faithful men served in this parish from 1721 to 1771, and laid permanent foundations in the spiritual life of the country. These were Ebenezer Taylor, 1721-2; John Garzia, 1735-1744; and Alexander Stewart, 1753-1771.

Taylor and Garzia died from the immediate effects of hardship and exposure in traveling over the vast territory under their care. The third, Alexander Stewart, wore himself out with incessant labor, leaving a name second to none in the history of Christian work in North Carolina. The Negroes and the Indians claimed his special sympathy and care. He sought out the perishing remnants of the old Hatteras and Roanoke tribes, taught them the principles of Christianity, and established a school among them for the children. He crowned his work by sending over to England for ordi-



SAINT PAUL'S CHURCH, EDENTON

## How Our Church Came to Our Country

nation two notable men of the colony, Peter Lynn and Nathaniel Blount. In 1744 Clement Hall of Perquimans, a prominent man in his county, was ordered deacon and priest in London. Two Sundays in the month he officiated in Saint Paul's Church, Edenton, and the other Sundays in distant missions where the settlers soon learned to love this holy man. On his missionary journeys east and west no house would hold his congregations. He had to seek the shelter of the groves, where the birds were the choristers, and where between the pauses in their music they heard "the bass of heaven's deep organ blow". During one of these missionary journeys in the months of September and October, 1753, he reports that he had in thirty-five days traveled 536 miles, officiated in twenty-three congregations, baptized 467 white infants, two white adults, and twenty-one black children. A large and handsome church building had been begun in Edenton—Saint Paul's Parish Church, still standing. Under his zealous ministry, the work was taken up with renewed vigor, and put in the way of being finished. He died in 1759.

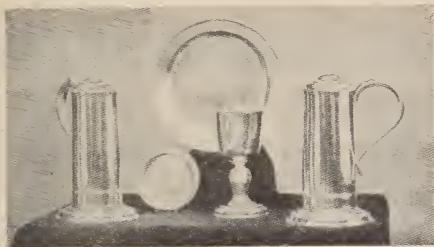
### *IV. Colonial Churches*

The most notable of our Colonial churches was Saint Paul's, Chowan Parish, in the town of Edenton, which has already been noticed. Within a very few years of their foundation the Chowan vestry took as their ecclesiastical name "Saint Paul's Church." This vestry met for organization December 15, 1701, the vestry act having been passed November twelfth, preceding. It is not only the oldest organized religious body in the state, it is the oldest corporation of any kind in North Carolina. Its record book beginning with that first meeting is still in existence, and is an invaluable historical document. If we may at all judge the other parish vestries by Saint Paul's, the vestrymen of the

parishes were the most eminent and worthy men of the country. Governors Walker, Pollock, Glover, Chief Justice Christopher Gale, Edward Mosley and other distinguished names appear in these early vestry lists. Its spacious and handsome parish church, still in use, gives some indication of its strength and importance; while its communion silver bears names associated with the early periods of its history. The Reverend Clement Hall was succeeded in this parish by the Reverend Daniel Earl, who continued in charge until about the close of the Revolution.

Newbern, the first important center of population south of Pamlico, was laid out about 1710 by Governor Pollock (in connection with the coming of De Graffenreid's colony from Berne and the Palatinate), but it was not incorporated until 1823. The colonists upon their first coming desired that their Protestant pastor might be ordained by the Bishop of London; and they seemed desirous of adopting the Prayer Book in their worship, and of conforming to the Church of England. The effect of the Indian War of 1711 was so disastrous to all this section, that we know little of its religious history until the coming of the Reverend James Reed in 1753 to be rector of Christ Church, Newbern, Craven Parish. Under him a handsome church was completed; the "Newbern Academy" was incorporated and established; and the ministrations of the Church were extended through Craven county and the neighboring section. In 1770, Governor William Tryon removed to Newbern and made this town his official residence. The very handsome and massive communion service, now belonging to Christ Church, Newbern, was probably brought by Tryon to Newbern when he moved the seat of government. It seems to be mentioned in connection with the consecration of Saint Philip's Church, Brunswick, in 1768.

## How Our Church Came to Our Country



COMMUNION SERVICE, CHRIST CHURCH, NEWBERN

Perhaps the largest and handsomest of the Colonial churches in North Carolina was erected in Brunswick. Its massive brick walls, nearly three feet in thickness and even now practically intact, though for a century exposed roofless to the weather, still attest its solid structure and its noble proportions. Saint Philip's Church, Brunswick, was consecrated, with an elaborate service approved by Governor Tryon, on Tuesday in Whitsun-week, 1768, by the Reverend John Barnett and the Reverend John Wills. The King had sent to the province a communion service of massive silver *for use in the King's Chapel*; and Governor Tryon gave that designation to this church, since Brunswick was then his residence. It has upon the several pieces of heavy silver the royal arms, with the inscription "Ex Dono Regis", but without any designation of parish or of church. When Tryon a year or two later removed from the neighborhood of Brunswick to Newbern, and established himself in the official residence erected for the governor of the province, that fact would seem to constitute Christ Church, Newbern, "the King's Chapel" in North Carolina; and so the massive silver vessels sent over by the King would naturally be found there.

In the meantime Wilmington had become the largest town in North Carolina though not incorporated until 1739. The older town of Brunswick was eventually abandoned on account

of its exposed and unhealthy situation, and its wealth and culture were gradually transferred to Wilmington. But of Saint James's Church, Wilmington, New Hanover Parish, we know little before the middle of the century. By that time a handsome church building was in process of erection, but was not finished until many years later. Before that time we hear of a number of ministers officiating in this section from time to time; Ebenezer Taylor and Richard Marsden, both already mentioned, and others. Then came the Reverend John McDowell in 1754, the Reverend John Barnett in 1765, and the Reverend John Wills in 1769. The parish was becoming strong and influential, in a prosperous and rapidly growing community inheriting the traditions of the Church.

This brings us toward the end of the Colonial period. It must be said that the royal governors had all been



SAIN T JOHN'S CHURCH,  
WILLIAMSBORO

## How Our Church Came to Our Country

men disposed to advance the interests of religion among the people and to build up the Church of which they were members. Especially Governor Tryon was most zealous, liberal and energetic. He did more for the Church than all his predecessors. Deserving and enjoying the confidence and good will of the dissenters of the province, for his just and liberal course towards them, he at the same time exerted himself so earnestly and persistently for the Church that whereas he found on coming to North Carolina hardly half a dozen settled clergymen, he reports in 1770 eighteen ministers settled in as many parishes.

There was a sad period of destruction and decay soon to follow. But the foregoing is an attempt to show partially at least *how our Church came to North Carolina*. How it seemed to die down and then to revive in 1817, is another story.

It will be observed that the "North Carolina" of the preceding pages is the state of North Carolina, and all the principal matters referred to were territorially within the limits of the present diocese of East Carolina, where all the early settlements were made. There is but one *Colonial* church building in the present diocese of North Carolina, namely Saint John's Church, Williamsboro, a frame church, sound and solid today, though built in 1767, in the old Colonial parish of Saint John's, Granville. From that parish went Charles Pettigrew to be schoolmaster in Edenton; then to be ordained in London in 1775 (the last clergyman ordained in England for North Carolina); then in 1794 elected bishop of North Carolina. In the sad confusion and weakness of those days he died without having been consecrated. Not until 1817 was the diocese organized, and in 1823 the first bishop—John Stark Ravenscroft—was consecrated.

## CLASS WORK

### PREPARATION FOR THE LESSON

OUTSIDE of the general Church histories, such as Tiffany's and McConnell's, material on North Carolina is extremely scarce. In preparing this article Bishop Cheshire has had access to records which are not available to the general public. It will therefore be a valuable addition to the early history of our Church and will itself supply all the material necessary for the preparation for the lesson, if supplemented by any good secular history.

#### THE FIRST FIVE MINUTES

There is no more fascinating chapter in the annals of our colonial life than that which chronicles the voyage of Sir Walter Raleigh, that brave and gallant courtier of Queen Elizabeth, who met with such a pathetic end. Ask the class to read up his life in their English histories.

#### TEACHING THE LESSON

##### I. The Arrival of the Englishmen in Virginia.

1. What is the seal of North Carolina?
2. Explain how what is now known as North Carolina was then called Virginia.
3. Which was the first English colony in America?

##### II. Permanent Settlement

1. When and where was the first permanent settlement of North Carolina made?
2. What religious body was the first to set up Christian worship?
3. What five parishes did the assembly of 1701 create?
4. Whom did the S. P. G. send as its first missionary to North Carolina, and why did he not stay?

##### III. First Missionaries of the S. P. G.

1. Who were the next missionaries to be sent to North Carolina and what conditions did they find?
2. Which was the first permanent church building?
3. Tell about Clement Hall's life and work in Edenton.

##### IV. Colonial Churches.

1. What eminent men served on the vestry of Saint Paul's Church, Edenton?
2. How did Newbern receive its name?
3. What governor did much to build up the Church in the state?
4. Who was the first man to be elected bishop of North Carolina?
5. Who was the first to be consecrated as its bishop?

# THE WOMAN'S AUXILIARY

## TO THE BOARD OF MISSIONS

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### "PERSONALLY CONDUCTED"

*By Edna Biller*

DURING the last six months as I have travelled steadily in the Sixth, Seventh and Eighth Provinces my thoughts have often gone to the members of the Woman's Auxiliary who have helped to make possible the missionary work that has been developed there. I wished often that I might be a Cook's tourist guide and personally conduct branches of our Auxiliary through some of the Church schools, hospitals and missions which it was my privilege to visit. That being out of the question I am going to the best of my ability to give you glimpses of the work, and to try to show you some traits of character in missionaries that may not have been revealed to you before. As I give you concrete illustrations please keep in mind the fact that the problems among the mountaineers, the tuberculosis victims, the Indians and other phases of work in our great missionary districts are problems confronting the whole Church.

I shall ask you to go with me first to the Helen Dunlap Memorial School for Girls in the Ozark Mountains at Winslow, Arkansas. It is on the top of Boston Heights and there are no automobiles to help you up the mountains. It is a large frame building sadly in need of repairs. Last winter the South was in the throes of unusually bitter weather for several weeks, and when I visited the school on the second of January, the temperature was hovering around zero. There were for heating purposes in the house, which will accommodate thirty

or more students, two small stoves and one open fire. Because of defective chimneys there were eight fires last year, and it was thought safer this winter to be cold, rather than to run the risk of having the school burn down. The dining-room was a long building made of nothing but strips of board. In places the boards failed to make connection, the snow drifted through the open places, and there was not much protection from the wind. However, these were only minor discomforts and in no way interfered with the excellent work that is being done. Mr. Mabley, the clergyman in charge, and his son, have already put in the foundation for a new dining-room, doing all the work with their own hands, and part of the frame work is in place. It is being built around the old room, and when funds come in to complete the building the original boards will be knocked down. They are hoping very much that five hundred dollars will come from somewhere soon with which they can install a heating plant that will heat the entire building. When I reached Winslow late in the afternoon I was met at the station by the girls of the school whose bright, intelligent, happy faces greeted me as I stepped from the train. We walked to the school which is some distance away and never have I been more courteously received. The girls had planned an entertainment for me in the evening, in which several of them took part. It gave me an excellent idea of the splendid work that Mr. and Mrs. Mabley and the teachers are

## The Woman's Auxiliary

doing, which would compare favorably with that of our well-equipped schools.

It would add greatly to the attractiveness of the rooms if there were a few pictures to hang on the walls, and the bareness of the building would be partly relieved and some comfort provided by the addition of small rugs, even rugs made from rags would be acceptable. The Auxiliaries have been most generous in supplying boxes of clothing without which it would have been almost impossible to continue the work. The cheerfulness and courage with which Mr. and Mrs. Mabley met the situation brought home to me the fact that there are still heroes in our country. In order to keep another engagement I had to catch a train very early in the morning of the next day and in preparation for my leaving some of the girls were up at three to see that I had a comfortable breakfast. This is just one example of the many kindnesses which I have received, and when I went down Boston Heights that morning I felt as though I had received a special benediction.

On the twenty-eighth of January I was scheduled to call on Miss Thackara in the Good Shepherd Hospital at Fort Defiance, Arizona. The nearest stop to Fort Defiance on the railroad is Gallup, New Mexico, more than thirty miles away. I arrived there at four a. m. and found it snowing heavily. I had no idea that it would be possible for an automobile to drive through the snow to Fort Defiance, so I found a bed and slept for a while. At breakfast time on that Sunday morning it was still snowing and the long trip seemed an utter impossibility. However, when I asked the advice of the man who had been engaged to drive me to the hospital his reply was: "We are always game in this part of the country, lady; if you want to go I'll get you over there." I never wanted to do anything less in my life, but I thought of Bishop Lloyd who had gone on that long and perilous journey to

Africa, and I thought of others, too, who had always played the game. When I told him I should be ready to go in a few minutes, his face lighted up and he said, "By jingo, I'll take you to see a doggone fine little woman! Her word's as good as a national bank." Not elegant language, but the reverence in the tones of his voice spoke volumes. On the way out to Fort Defiance, he told many stories of the woman whom he so greatly admired and of the esteem in which she is held by all who have come under her influence.

I found the hospital attractive and homelike. To Miss Thackara's great joy it has been found possible to have running water and a bathroom which had been put in shortly before I was there. My visit was a very short one—two hours or so—but I would not have missed it for anything. The stories of life among those forlorn Indians were thrilling ones. The hospital had no patients at that time except a small Indian boy who was almost blind, but in spite of his blindness was a great help in the school, and a small Indian girl who had been left in a very frail condition as a result of whooping cough. There was no cook and none to be had for less than thirty-five dollars a month, and of course it was impossible for Miss Thackara to do all the cooking, the scrubbing and cleaning and to care also for the patients. The hospital, however, has been reopened before this time. It is indeed no small thing to be the sort of missionary that Miss Thackara is.

Aside from the work among the Indians in Arizona there is the national problem of tuberculosis. People have been streaming from all parts of the United States into this country for several years, in the hope of regaining lost health in this marvellous climate. When I was shown through Saint Luke's, Phoenix, Arizona, which Bishop Atwood has been able to build, I felt a thrill of pride in the thought

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that it is an institution belonging to our Church. After talking with the Reverend Bertrand R. Cocks who is in charge of the hospital I realized the impossibility of meeting the situation with our present equipment, excellent as it is. Many of the people who come are absolutely penniless; only a comparatively small number are able to pay the amount asked for admission, and in addition to the burden the hospital has been carrying there is the additional problem as to how to care for those cases which have been developed as a result of the war. Since the beginning of the war the need for the hospital has been greatly increased, many soldiers having developed tuberculosis since going into the service, some of them within a few months after entering the training camps. At the time I was in Phoenix there were a number of such cases; men who had given up the positions in which they were earning a comfortable living to give their lives for their country if necessary. The strenuous life in the training camp had brought to a crisis this disease which was latent. Frequently men were discharged as unacceptable for service, and at that time there was no pension provided or provision made for them and they were dependent upon the hospital and the benevolent organizations of the city. I met one splendid young fellow in whom the disease had developed so rapidly that he still looked to be in the best of health, and yet in his case the test had been made that morning, and the decision given that he had but one chance in fifty for recovery. There was under construction a small building in connection with the hospital. When completed it would accommodate at the most six soldiers. The cost of the addition was twelve hundred dollars and the expense of caring for the patients is heavy. Nourishing food in abundance must be supplied if they are to regain their strength, and the cost of maintenance along other lines

is correspondingly high. With the present cost of living it is impossible to care for a patient under eighteen or twenty dollars a week.

Saint Luke's Home in the Desert was dedicated the week after I left Tucson. It is one of the illustrations of the work of the Church in relieving suffering. It is a sanitarium for tubercular people of very slender resources. The charges are nine dollars a week for accommodation and medical care. Consequently there will be a deficit which will call for outside contributions. No one will be admitted who is able to pay regular hospital rates. Two of the physicians of Tucson have taken up the work and are giving their services. The last illustration space will permit me to give is that of one of our young clergymen in the "State of Great Distances"—Nevada. I made an interesting visit to Battle Mountain and Winnemucca for the purpose of trying to organize branches of the Auxiliary where there was none in existence. The missionary in charge is the Reverend Ross Turman, a young clergyman whose devotion is having its effect on his people. I had good meetings with the women in those places. With the assistance of this interested clergyman it was an easy matter to organize branches of the Junior and the Woman's Auxiliary. Mr. Turman made an excellent suggestion which had in it much food for thought. He felt that it would be a great advantage to the missionary work of the Church if there might be a combined course on missions and Auxiliary work instituted in the theological schools. This clergyman had spent his entire ministry in missionary districts. There had been little or no opportunity to attend the great Church gatherings where information and inspiration are so freely given, and of course he felt that he was lacking in the knowledge essential to make the Auxiliary a success where the women were still too new in the work to take the leadership. This case

## The Woman's Auxiliary

is typical of others in the missionary districts.

I do not want to close this article without giving a brief account of some of the needs in other sections of our missionary districts. At Grand Forks, North Dakota, a most important opportunity is within reach of the Church if Bishop Tyler could erect a building directly opposite the university, which could be used as a Church Home for those students who are members of the Episcopal Church and who attend the university from all parts of the state. The dormitory facilities are not sufficient, and many of the students are in boarding or fraternity and sorority houses and at the time when the influence of the Church is most needed in their lives, they have little or none of it. As a result, when the decision for life's work is made the opportunities for service in the Church receive no consideration.

The Church holds a valuable piece of property in Valley City where the state normal college is located. They are using at the present time as a Church hall for girls a very old building which answers the purpose only until a better can be provided. When I was in Valley City there were twenty-five or thirty students who were making this their home while attending college. Some were Church girls and some were not, but they were all coming either directly or indirectly under the influence of the Church. There was in charge of the hall at that time a splendid Churchwoman who thoroughly understood college girls and was able to give them assistance in many different ways. Eventually this sort of work will help strengthen the Church, where at present it is necessarily weak.

In South Dakota it was a pleasure to visit the new Church Hall in Vermillion. When I was there the building had just been completed except the furnishings. It will be possible to care for thirty boys. There are splendid

dormitories provided for the girls, in connection with the university, but no provision for the boys, and having the Church Hall gives an unusual opportunity to do constructive work. The Hall is the result of the plea which was made at the General Convention in Saint Louis, for overlooked places, a fund being started for this purpose at that time. It is a simple, dignified building, and the entire cost did not exceed thirty-five hundred dollars.

In Nebraska, I found Bishop Williams handicapped in his work among the Winnebago Indians because of insufficient support.

In Western Nebraska I was much interested in the Military Academy and Saint Luke's Hospital at Kearney. Miss Peterson, the nurse in charge of the hospital, is doing a noble work in spite of the fact that she is handicapped for supplies and equipment of all sorts and especially for those supplies which come through the box work.

In Oklahoma, King Hall, the Church House for college women at Norman, and All Saints' Hospital at McAlester in Eastern Oklahoma, need all the support which can be given to them.

In San Joaquin the call was not so much for buildings or equipment as for two or three extra clergymen in order that the services of the Church might be provided throughout the whole district.

Rowland Hall and Saint Mark's Hospital at Salt Lake City, Utah, must look to the Church for strong support, and Bishop Funsten of Idaho was in great need of help for Saint Margaret's Hall and Saint Luke's Hospital, Boise.

This is but a hurried sketch of a journey lasting six months that covered many thousand miles, and the particular instances I have described are merely illustrative of many others of a like nature. The Board is doing all that it possibly can with the limited resources which the Church puts at its disposal, but opportunities abound.

## The Woman's Auxiliary

The real object of my visit in these western states was to do preparatory work for the Woman's Auxiliary and the Junior training schools in the districts and dioceses of North and South Dakota, Iowa, Quincy, Nebraska, Western Nebraska, Colorado, West Missouri, Kansas, Oklahoma, Eastern Oklahoma, Arkansas, Tennessee, Arizona, San Joaquin, Nevada and Utah.

The method of planning for the schools has been to select some central city in each district or diocese, then to reach as many points as possible within the state, explaining the plan, creating an interest among the women for the schools, and making the preliminary arrangements, in order that the entire time of the educational leaders might be free for class work, as soon as they were in the field.

Miss Lindley in her marvelous vision of what the Auxiliary can be in the life of our Church, began planning for the training schools in this section of the country soon after she became general secretary. While we do not expect to see immediate results, eventually the schools will mean a great deal in supplying more leaders where they are so much needed.

The enthusiasm and evident sympathy with which some of our bishops, clergy and Auxiliary officers accepted the plan made the work a joy. Where we are without such co-operation it is impossible to do effective work. In making this visit there were some things to discourage, some things to encourage. As I went from state to state I gathered the impression that women must assume more responsibilities for developing and strengthening our Church than they have ever done in the years that have gone by. Many of our clergymen are in the war service, and some of those who are not in the service are anxious to be, and there seems to be a feeling of restlessness and uncertainty among the Church folk as to the effect this will have on the life of the Church in the recon-

struction period. It was encouraging to find in some places those who are trying to help the people keep in mind that we must not let the temporary things of life, frightful as some of them are, overbalance the things that are constructive and for the permanent good of humanity. In two or three places where the rector of the parish or mission had gone to the Y. M. C. A. war work I found faithful women reading the services in order that the churches would not have to be closed. Another hopeful sign was the ever increasing interest in the Church and inter-Church conferences that are held throughout the United States during the summer months.

The keen interest shown in the United Offering made me realize more than ever that it is the definite thing that makes the strongest appeal to the individual, especially is it so when it is such a beautiful thing as the United Offering. If it were possible to send out a sufficient number of people who could explain its purpose it would not be long until we could have the great majority of Church women contributing to this fund. The interest in general missions, specials and box work was overshadowed to a certain extent by the heavy war demands upon the people. It makes it all the more imperative that we stand back of the Board of Missions in order that our Church schools and hospitals may not be weakened, nor the courage of our faithful missionaries broken. The problem of organizing the Auxiliary strongly in our western country is a difficult one. The women who serve as diocesan and district officers are for the most part faithful to the very limit of their ability—words are not adequate to express the appreciation or gratitude we should feel for those who, under the most trying conditions and circumstances are working to bring about upon this earth, a Kingdom of Love.

## THE MARCH CONFERENCE

**A**T THE March conference fifteen dioceses were represented, Connecticut, Harrisburg, Long Island, Maine, Maryland, Massachusetts, Michigan, Minnesota, Newark, New Jersey, New York, Pennsylvania, Tennessee, Western Nebraska and Western New York, thirty persons in all being present.

Reports of the secretaries were given, an especially interesting one being that of Mrs. Biller, the field secretary, who has been absent since last August, most of her time having been spent in the Seventh and Eighth Provinces. Elsewhere in this issue will be found an article descriptive of the work she has been doing.

The discussion of the special subject of the conference—Co-operation—was then taken up.

It will be remembered that at the Triennial Convention of the Woman's Auxiliary at Saint Louis in 1916, a resolution was adopted authorizing the secretary to appoint a Committee from the Woman's Auxiliary, to confer with representatives of the various organizations of women in this Church, and to report at the Triennial of 1919 as to *how we may most profitably assist one another in gaining the co-operation of all women who are not yet taking their part in missionary service under the Board.*

The second report of this committee was presented by Miss Lucy C. Sturgis, as follows:

The results of the first questionnaire sent out by this committee to the president of each diocesan branch went to show that whereas much can be done by diocesan committees to encourage co-operation between the Woman's Auxiliary and other women's organizations in an effort to reach the uninterested women, the main task must be taken up within each parish. In our last conference here two months

ago, we considered the diocesan end of the question, and discussed the organization and duties of the diocesan committees. Briefly, our conclusions were as follows:

First: That it should be the recognized responsibility of every diocesan board to secure the active support of every Churchwoman in the diocese for the missionary work of the Church, through the Board of Missions.

Second: That, inasmuch as it is a manifest impossibility for the Woman's Auxiliary to do this alone, an attempt should be made to co-operate with other organizations of women within each diocese, toward this end.

Third: That as the most reasonable means of obtaining this diocesan organization, special committees should be appointed in each diocese and missionary district, such committees to include one representative of each woman's organization within the diocese or district.

I am glad to be able to report that such diocesan committees have already been appointed and have gone to work in a number of dioceses. One diocese reports that the Missions Associate of the G. F. S. has been made a member of the Woman's Auxiliary diocesan board. Another reports that we might do much in connection with the Guild of St. Barnabas.

One diocesan president writes: "I have not done anything about it yet, I am thinking." This last may not seem worth mentioning as a result, but to me it was eminently satisfactory, because these efforts to reach the women who have not thought about the Church's missionary work cannot possibly be successful without very serious thought on our part. I want to emphasize this, for there is evidence that little time and less thought have been spent over them than would be required for the ordering of an ordi-

## The March Conference

nary dinner. The more I study into the task ahead of this committee and the more I hear from the gradually increasing number of those who are seriously attempting to carry it out, the more I see that it cannot be accomplished easily or quickly, and the more certain I become that it is abundantly worth doing. As an example of what I mean, let me read one report which the Provincial Secretary says 'is typical of at least half the dioceses and districts in this province.'

"I find that about *one-third* of the women in the diocese are working for missions through the Woman's Auxiliary and that the Woman's Auxiliary is the only organization doing any missionary work, with the exception of two guilds. I find a sad lack of interest in missionary work; women more interested in Red Cross and Y. W. C. A. work, thereby letting Church work suffer; no leaders for Juniors. Possibly eight Junior branches in the diocese—only one parish reported that they hoped to have a Junior branch before another year.

"In most parishes very little interest was taken in the Pilgrimage of Prayer. Several parishes reported no missionary spirit. Some large parishes reported very little interest in the United Offering. In most parishes members of the Woman's Auxiliary were perfectly satisfied to go on year after year, a small group, not realizing that it is their *duty and privilege* to bring in others.

"From the above, you will see that what we need is to educate, *educate*, and *EDUCATE* our women along missionary lines!"

Such a report might be discouraging were it not for the interest the women are everywhere taking in Red Cross, Y. W. C. A., etc. When I sit down seriously to weigh the value of this attempt of ours as compared with that of other calls in these days, I might be tempted to give it up, were it

not for the fact that on ahead of us, I can see a time coming when a great mass of women who are now pouring their interest and energy into war work may be won over for service through the Church, if we who care, meet them sympathetically and with a united appeal. Just because we are few, and our work is a bit discouraging at this time in comparison with the enthusiasm for the service of the country, we *must* get together and learn to speak a common language when we make our appeal to those whom we would have join us in the service of the world for Christ.

I have taken some time to get back to the special subject for today's discussion—co-operation in the parish—but these things I wanted to say in answer to the objection that this attempt of ours is an "unprofitable thing to do just now"—and to the apparent misunderstanding of our object; *not* co-operation of the Woman's Auxiliary with other women's organizations for the sake of the Auxiliary—but an attempt to get every woman in the Church to co-operate with the Board of Missions through any organization that appeals to her most, or through the Church alone, if she prefer. I have already said that the work upon which this committee must mainly depend will have to be done in the parishes.

At the close of the report there followed a discussion of some of the questions making up the questionnaire. Many interesting plans having as their aim a closer co-operation between parochial organizations were reported.

A member of the Auxiliary from the diocese of Tennessee spoke most interestingly of the plan followed in her parish. A year book based on lines similar to that of secular clubs is published in the spring. The different organizations in the parish, Saint Agnes's and Saint Mary's Guild, the Church Periodical Club, Daughters of the King, and of course the Junior and

## The March Conference

Senior Auxiliary branches join in the effort, and they plan to have regular assignments for study as in a literary club, keeping in touch with the secretaries at the Missions House, and giving time to intelligent preparation. The result has been a class with an average attendance of thirty persons, the largest number attending any one meeting being fifty.

One suggestion was that if possible members of the Auxiliary might become G. F. S. associates and G. F. S. associates might become Auxiliary members or officers; also that they might teach and take an intelligent interest at least, in the Church school, not that the membership of the Auxiliary might be increased, necessarily, but that the energies in the other organizations might be guided and directed in the right way as regards missions, through the information and intelligent help which Auxiliary members should be qualified to offer. Of course, into all this, there might enter the helpful co-operation of the rector. This is most essential, and the Auxiliary member who is able to secure this is doing no little service to the Board and the Church's mission.

Missionary boxes as a source of interest for all the organizations in a parish were found to be invaluable, as is also the United Offering.

Miss Sturgis suggested that in every parish an effort should be made to form a committee for co-operation among the various organizations, consisting of a member or officer from each organization, such a committee to plan a programme of work to help the Board of Missions. The Pilgrimage of Prayer is over, but is there any reason why this splendid force may not be carried on this year as it was last under the guidance of such a committee, with the same object; Christian unity, an intelligent knowledge of the mission of the Church, world

peace, and added to this the petition that we may reach the women who are not interested?

Missionary education if broadly and intelligently presented has been found to be most helpful. One woman who had attended a mission study class came back to her parish so enthusiastic that she gathered ten leaders of groups for mission study in a very short time. As a result a regular federation of the organizations in the parish was formed, and all but four of the women in the parish became identified with work for missions. This was a mighty harvest as the result of the efforts of one woman.

But while much may be done along these lines, we must remember that our greatest opportunity lies in the Church school. If only the women of the Auxiliary could study the school and realize what co-operation with it might be, a vast amount of good would be accomplished.

The question of co-operation does, of course, concern the women of the Church, but even more vitally does it touch the boys and girls whose interest in the Church's Mission is, as yet, unaroused. The strength of the Church of the future depends on their development and for that we are responsible. Could we not then say that the main object of this co-operation is to reach those who are as yet uninterested, through the combined efforts of all the organizations in the parish? The earnest consideration of this great subject was strongly urged upon all the women present, that the Committee may be given all possible assistance in the working out of its plans.

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## THE APRIL CONFERENCE

The conference held on April 18th was the last until the autumn. The attendance was very large and the conference most helpful. A detailed account will be given in the June issue.

## ANNOUNCEMENTS

### CONCERNING SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of speakers is published. When no address is given, requests for the services of the speakers should be addressed to the Right Reverend A. S. Lloyd, D.D., 281 Fourth Avenue, N. Y.

**Church Missions House Staff**—The president and secretaries of the Board are always ready, so far as possible, to respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York.

**Secretaries of Provinces—II.** Rev. John R. Harding, D.D., 550 West 157th Street, New York. **III.** Rev. William C. Hicks, 1311 G Street, N.W., Washington, D. C. **IV.** Rev. R. W. Patton, D.D., P. O. Box 845, Atlanta, Ga. **VI.** Rev. C. C. Rollit, D.D., 519 Oak Grove Street, Minneapolis, Minn. **VII.** Rev. A. W. S. Garden, Box 318, San Antonio, Tex.

**Alaska**—Miss E. L. Jackson (in Eighth Province). Rev. A. R. Hoare (after May 15).

**China: Anking**—Rev. Amos Goddard, Miss Velma E. Woods (in Eighth Province).

**Hankow**—Deaconess Edith Hart, Miss Helen Hendricks (address direct: 5954 Drexel Avenue, Chicago), Dr. Mary James, Miss Helen Littell (address direct: 147 Park Avenue, Yonkers, N. Y.), Rev. T. R. Ludlow.

**Cuba**—Rt. Rev. H. R. Hulse, D.D.

**Japan: Kyoto**—Rev. J. J. Chapman.  
**Tokyo**—Deaconess E. G. Newbold.

**North Dakota**—Rt. Rev. J. P. Tyler, D.D.

**Work Among Negroes**—Archdeacon Russell, Lawrenceville, Va.; Rev. Giles B. Cooke, Portsmouth, Va.; Rev. E. H. Goold, Raleigh, N. C.; Archdeacon Baskerville, Charleston, S. C.

### CONCERNING MISSIONARIES

**Alaska**—On April 9 the Executive Committee accepted the resignation of the Rev. H. H. Kelley.

**Anking**—Dr. and Mrs. Harry B. Taylor arrived in Norfolk, Va., March 10, on regular furlough.

Mr. James H. Pott, who has been given indefinite leave of absence from the mission field, has entered the Government Aero Service and is stationed at Kelly Field, San Antonio.

**Cuba**—Rev. William Watson left the field in March, having been called home by illness in his family.

The Rev. Jesse S. Wicks of Amarillo, Texas, new appointee, sailed for Cuba on March 23.

**Hankow**—Rev. Walworth Tyng and family, returning after furlough, arrived in the field on February 10.

Mr. E. P. Miller, Jr., and family, returning after furlough, sailed from San Francisco on April 6.

On April 9 the Executive Committee appointed Mr. J. A. MacDonald.

On April 9 the Executive Committee accepted the resignation of Dr. John MacWillie.

**Kyoto**—On April 9 the Executive Committee accepted the resignation of Miss C. J. Tracy to date from January 9, 1918.

**Porto Rico**—Bishop Colmore, returning to the field after a visitation in Haiti, reached New York March 16 and sailed for San Juan March 23.

Miss Ellen T. Hicks, formerly of St. Luke's Hospital, Manila, sailed on March 9 to take temporary charge of St. Luke's Hospital, Ponce.

On April 9 the Executive Committee appointed Miss M. K. Cramer.

On April 9 the Executive Committee accepted the resignations of Deaconesses Crane and Macdonald, the former to date from June 1, the latter from March 12, 1918.

# ACKNOWLEDGMENT OF OFFERINGS

## TO APPLY ON THE APPORTIONMENT AND AID THE BOARD IN MEETING ITS APPROPRIATION

Offerings are asked to sustain missions in thirty-three missionary districts in the United States and possessions, Africa, China, Japan, Brazil, Haiti, Mexico and Cuba and in the Canal Zone; in thirty-nine dioceses, including missions to the Indians and to the negroes to pay the salaries of thirty-two bishops, and stipends to about 2,584 missionary workers, domestic and foreign; also two general missionaries to the Swedes and two missionaries among deaf mutes in the Middle West; and to support schools, hospitals and orphanages.

With all the remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Gordon King, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Board of Missions acknowledges the receipt of the following from November 1st, 1917, to April 1st, 1918

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, November 1st, 1917, to December 31st, 1918	Amount received from November 1st, 1917, to April 1st, 1918	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, November 1st, 1917, to December 31st, 1918	Amount received from November 1st, 1917, to April 1st, 1918
<b>PROVINCE I.</b>					
Connecticut .....	\$66,751	\$11,552.88	<b>PROVINCE IV.</b>		
Maine .....	5,699	442.81	Alabama .....	\$9,847	\$479.11
Massachusetts .....	101,370	27,324.57	Atlanta .....	7,644	825.04
New Hampshire .....	7,627	835.30	East Carolina .....	5,270	2,309.57
Rhode Island .....	28,535	5,829.68	Florida .....	5,600	331.49
Vermont .....	6,307	813.37	Georgia .....	5,133	498.10
W. Massachusetts .....	17,962	4,158.68	Kentucky .....	9,647	1,514.72
	\$234,251	\$50,957.29	Lexington .....	3,186	465.35
<b>PROVINCE II.</b>					
Albany .....	\$35,444	\$4,234.67	Louisiana .....	10,110	1,708.51
Central New York .....	30,342	4,631.27	Mississippi .....	6,236	1,059.50
Long Island .....	74,544	7,130.13	North Carolina .....	9,247	1,642.77
Newark .....	54,165	11,459.50	South Carolina .....	11,251	2,472.64
New Jersey .....	35,705	3,016.93	Tennessee .....	10,332	586.75
New York .....	318,405	86,874.65	Asheville .....	2,854	575.45
W. New York .....	35,123	4,343.20	Southern Florida .....	3,526	506.58
Porto Rico .....	205	52.25		\$99,883	\$14,975.58
	\$583,933	\$121,742.60	<b>PROVINCE V.</b>		
<b>PROVINCE III.</b>					
Bethlehem .....	\$26,333	\$1,887.59	Chicago .....	\$66,076	\$9,815.55
Delaware .....	6,378	1,959.61	Fond du Lac .....	4,913	472.86
Easton .....	3,799	291.08	Indianapolis .....	5,576	522.50
Erie .....	8,554	1,151.32	Marquette .....	3,102	458.52
Harrisburg .....	12,789	1,085.49	Michigan .....	21,904	3,572.18
Maryland .....	41,637	7,641.93	Michigan City .....	3,566	206.73
Pennsylvania .....	169,817	38,182.00	Milwaukee .....	12,685	1,155.36
Pittsburgh .....	30,829	4,422.93	Ohio .....	29,960	5,701.61
Southern Virginia .....	24,947	2,877.80	Quincy .....	3,611	536.13
Virginia .....	19,282	7,818.59	Southern Ohio .....	20,038	2,474.12
Washington .....	30,884	3,593.66	Springfield .....	4,584	817.64
W. Virginia .....	8,320	1,717.90	W. Michigan .....	7,625	1,050.44
	\$383,569	\$72,629.90		\$183,640	\$26,803.64

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, November 1st, 1917, to December 31st, 1918	Amount received from November 1st, 1917, to April 1st, 1918	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, November 1st, 1917, to December 31st, 1918	Amount received from November 1st, 1917, to April 1st, 1918
PROVINCE VI.					
Colorado .....	\$11,424	\$651.17	California .....	\$15,192	\$1,106.36
Duluth .....	4,361	1,182.91	Los Angeles .....	18,112	2,974.41
Iowa .....	10,472	500.20	Olympia .....	6,354	212.13
Minnesota .....	19,667	2,026.62	Oregon .....	4,567	111.64
Montana .....	6,612	763.90	Sacramento .....	2,907	465.92
Nebraska .....	5,022	430.41	Alaska .....	1,050	98.00
North Dakota .....	2,312	249.37	Arizona .....	2,012	355.45
South Dakota .....	4,086	212.34	Eastern Oregon .....	808	45.98
Western Colorado .....	743	5.05	Honolulu .....	2,097	.60
Western Nebraska .....	2,013	148.30	Idaho .....	2,578	60.68
Wyoming .....	3,526	2.50	Nevada .....	923	86.00
	\$70,238	\$6,172.77	San Joaquin .....	1,791	113.34
			Spokane .....	3,100	251.75
			Philippines .....	466	52.50
			Utah .....	1,210	25.00
					\$63,167
					\$5,959.76
PROVINCE VII.					
Arkansas .....	\$3,923	\$288.15	Anking .....	.....	\$7.00
Dallas .....	4,474	349.16	Brazil .....	\$292	4.88
Kansas .....	5,372	297.26	Canal Zone .....	233	76.90
Missouri .....	17,015	2,513.97	Cuba .....	933	.....
Texas .....	9,577	1,984.30	Hankow .....	.....	5.37
Western Missouri .....	5,413	419.11	Kyoto .....	.....	.....
West Texas .....	2,853	348.50	Liberia .....	466	225.00
Eastern Oklahoma .....	1,750	218.00	Mexico .....	117	150.00
New Mexico .....	1,485	272.97	Shanghai .....	.....	.....
North Texas .....	972	203.00	Tokyo .....	.....	82.08
Oklahoma .....	1,220	250.94	European Churches..	583	.....
Salina .....	1,020	53.86	Foreign Miscellaneous .....	.....	\$12.96
	\$54,974	\$7,199.22	Total .....	\$1,676,279	\$307,004.95
			Received on account of 1917 .....	.....	8,046.62
			Total .....	.....	\$315,051.57

## OFFERINGS TO PAY APPROPRIATIONS

SOURCE	5 MONTHS TO APRIL 1, 1917	5 MONTHS TO APRIL 1, 1918	INCREASE	DECREASE
1. From congregations .....	\$268,566.80	\$226,588.84	\$6,337.51	\$41,977.96
2. From individuals .....	39,138.82	45,476.33		
3. From Sunday-schools .....	4,911.35	2,885.24		2,026.11
4. From Woman's Auxiliary .....	41,090.50	40,101.16		989.34
5. From interest .....	61,051.50	62,438.02	1,386.52	
6. Miscellaneous items .....	3,861.03	5,622.79	1,761.76	
Total .....	\$418,620.00	\$383,112.38		\$35,507.62
7. Woman's Auxiliary United Offering .....	42,000.00	40,000.00		2,000.00
Total .....	\$460,620.00	\$423,112.38		\$37,507.62

## APPROPRIATIONS FOR THE YEAR

NOVEMBER 1ST, 1917, TO DECEMBER 31ST, 1918

*Amounted Needed for the Year*

To pay appropriations as made to date for the work at home and abroad (including estimated extra cost of exchange in China)..... \$2,213,144.69  
Deficiency in amount to pay appropriations last year..... 143,309.20

Total receipts to date applicable on appropriations..... \$2,356,453.89

423,112.38

Amount needed before December 31st, 1918..... \$1,933,341.51

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